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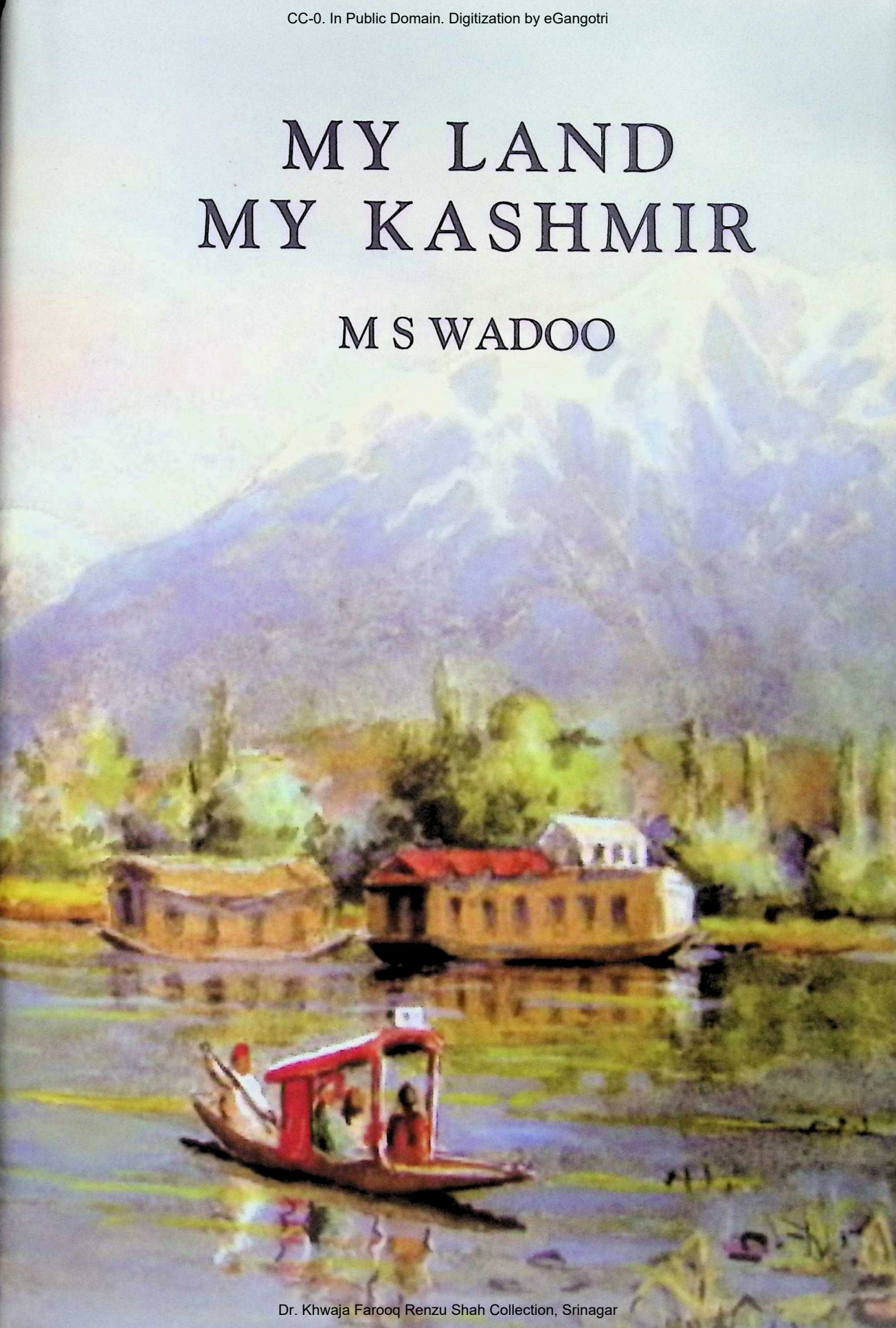

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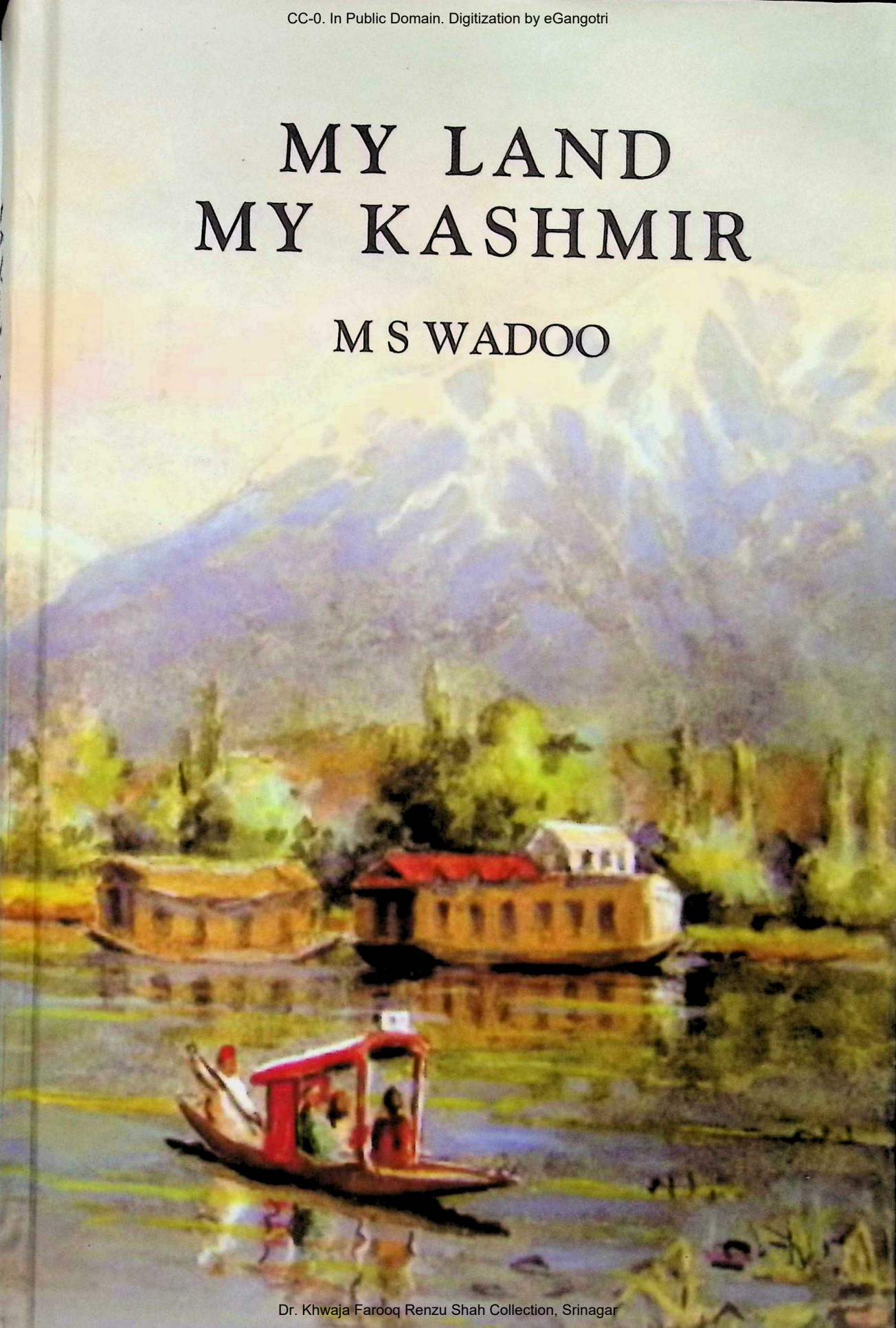

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This book is result of 11 years hard work on this subject in which author has made references of more than 2000 books, chronicles, documents and authentic columns. It is first book of this nature in which such rich references of reliable authorities have been made after deep research and deep study of treasure of references.

The author has not only described all events with reference to all reliable evidences and references but he has explored events as well as places through scientific, geographical, social, political and linguistic point of view. This book has succeeded in doing justice by presenting unbiased and fair view of all events. It has projected prime period of Buddhist, Hindu and Muslim periods by writing in detail about each ruler in respective periods also mentioning in detail the triumphs of popular kings and rulers as well as their infirmities

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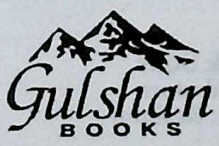

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My Land My Kashmir

M S Wadoo

Gulshan Books Kashmir 2019

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Let a human being ponder (as to how) I provide food to him for that I pour forth water in abundance. And I split the earth in fragments. And produce therein grains. And grapes and the fresh vegetation. And Olives and Dates. And Forests with dense lofty trees and fruit and fodder-for you and your cattle.

Alquran (80:24-32)

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Foreword

The renowned author of several books particularly research book on Forestry "Meri Kahani", "Safari Mahmood", "Utilization of Forest products". Mr. Mohammad Sultan Wadoo after conducting comprehensive research on History of Kashmir has come up with present prestigious authentic piece of Kashmir history titled "My Land my Kashmir", upto date.

I had honour of deeply studying his research work on history of Kashmir. I believe it is first historical book, which encompasses entire subjects related to our Kashmir. Mr. Wadoo has not only described all events with reference to all reliable evidences and references but he has explored events as well as places through scientific, geographical, social, political and linguistic point of view. He has studied world histories, as well as all regional histories to corroborate his new historical discoveries. Rajatarangni has started exploration of Kashmir only from Sati Sar as he had no avenues or research windows available to dig Kashmir beyond Sati Sar but with Internet research of world geographies available, Mr. Wadoo has made mention of Tethy sea which gave birth to Kashmir billions of years before. It is extraordinary research acumen possessed by Mr. Wadoo and his zeal in supporting each line and each paragraph of his book with authentic works in respective subjects Mr. Wadoo has done commendable work. I have myself studied lot of books on Kashmir history but it is first historical book on Kashmir subject, which has succeeded in doing justice by presenting unbiased and fair view of all events. It has projected prime period of Buddhist, Hindu and Muslim periods by writing in detail about each ruler in respective periods. He has mentioned in detail the triumphs of popular kings and rulers as well as their infirmities in detailed manner.

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This book is result of his 11 years hard work on this subject in which he has made references of more than 2000 books, chronicles, documents and authentic columns. It is first book of this nature in which such rich references of reliable authorities has been made after deep research and deep study of treasure of references. I compliment Mr. Wadoo for such valuable precious contribution while documenting history of Kashmir from Tethy sea till present era.

Farooq Renzushah

Chairman, Kashmir Society International.

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Contents

Foreword i

Introduction 1

PART I

1: Pre-Historical Background 11

2: The Medieval Period 22

3: The Rule of Jammu and Mathura Raja's 26

4: The Malva Rajas, Godhra Dynasty-I, Jammu Rajas 36

5: Buddhism in Kashmir 42

6: Hushak, Kushak (Dashak) and Kanishak 47

7: Malwa Dynasty- Second time 51

8: The Ujjain Rajas 59

9: The Khmar Dynasty 83

10: Malva Dynasty 5th time and Gupta Dynasty 91

11: The Rajas of Lohar Kot Dynasty 98

PART II

12: Kashmir Becomes Sufi land 157

13: Mughal rule in Kashmir 239

PART III

14: The Sikh Rule 1819 - 1846 AD 327

15: The Rule of Dogra Rajas of Jammu (1846-1947) AD 353

16: Stand Stall Agreement August-1947 368

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Introduction

Dictionary refers to the term "History" as having a variety of meanings such as; A systematic account of the origin, progress, retrogradations of the world or a nation, an institution, an association, etc. It also is said to mean the knowledge of the past events or a course of events, a tale relating to human affairs. A chronologically continuous record of political, social and economical aspects of a country or part their of. Also the revelations of God Almighty to his prophets through sacred books to Adam and other prophets regarding the important historic events. It may also refer to a tale of an individual and a dramatic depiction as we find in the famous drama of Shakespeare depicting the flawed character of Brutus, the faithful friend of Julius Ceaser, Vyasa Dev's Veda, Mahabharata, Ramayana, Bhagwat Gita, Bhart Kalha Neelam and other Puranas etc.

It is stated that the writing of historical events has taken its roots by writing folk lores, imaginary stories written in praise of a family head and then writing of verses in favour of Rajas just to gain their close association and awards; as in the case with the earlier historians of Kashmir such as Nilamata Purana, Arthshastra of Kutulya, Athraveda Brehma Puranas and Rajtarangini of Kalhanaa Pandit. The other books which throw light on the historical events of Kashmir may be quoted as:

Rajtarangini of Jonaraja and others, Nilamata Purana and other Puranas, Mahapurana of Sukha, as history of Suwat, Cholakar, Keshmandar (Nerupa Wali), Rajtar Ansari, Heel Raj, Padam Mehar, Amur Gupt (Kaṭnet-mat), Steins and R. S. Pandit's English translation of Kalhana's Rajtarangini, Munkh Pundit's English translation of Kalhana's Rajtarangini, Munkh Pandit's Shri Kanth Chartam, Shri Varas-Jona Rajtarangini (1620-1670) Rajia Butt Shubkha, Tarikhi Shahi Feroz, Mulla Ahmad, Syed Ali Magrey (Letters), Azam Dedmari (Waqaya Kashmir), Birbal Kachroo, Zain Koul Aajiz, Hassan Misger, Baharistani Shahi, Mirza Hyder Douglat (Tarikhi Rashdi), Abul Fazal (Aaeni-Akbari), Junimoz-Ur (Roman catholic priest), Muhammad Din Fouq, Forester, Francis Young Husband, Walter Lawrence (Valley of Kashmir, 1887 AD).

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The history on passage of time has assumed wider dimensions and scope. It also gives description of natural resources, natural and physical environment, all other basic facts which are of great help for researchers, academicians, planners and administrators.

Other books for reference may be quoted as under: Drew Francis (J&K Territories), Waqaat-e-Kashmir by Prof. Dr. Shamsuddin Ahmed of Urdu (2001), Waqaya-Kashmir by Muhammad Azam Dedmari, Muhammad Ali Qadiyani- Jews in heaven on earth (Kashmir), R K Bharti's English translation of the history of Kashmir by Muhammad Din Fouq. Tarikhi Jammu and surrounding areas (Urdu) by Maulana Hashmat Ullah Khan Lacknawi. Gazetteer of Kashmir (1990) by Dr. Bashir Ahmad. Gazetteer of Jammu, Hugal Brez, Richard Dimple, Ghulam Mohi-u-din Sofi, Anand Koul Bamzi, Gash Lai Koul, P N Koul Bamzi, M Ishfaq Khan, Manzoor Fazili, Prem Nath Bazaz, Dr Parimod, Muhutisul Hassan, Ram Chand Kak (Ancient monuments of Kashmir), Yusuf Saraf, Rashid Taseer, Khawja Farooq Renzu Shah (Discovery of Kashmir), K S Saxena (Ancient Political History of Kashmir), Aatish Chinar by Sheikh Muhammad Abdullah. The report of Autonomy committee April 1999-J&K General Department. Jammu and Kashmir, 50 years - information department, 1998 freedom movement of Kashmir by Dr Ghulam Hassan Khan (1930-40) and the news items from news letters and news papers etc.

The scientists have estimated that the age of our earth is 1000 million years. The land mass known as Kashmir today remained submerged under a vast and deep sea known as Tethya Sea for more than 900 million years. Then (the geologists believe) the tangential and lateral pressures have played a vital role in disturbing the isostatic equilibrium of the earth's crust, which in consequence made the land to rise at some places and sink down at others, making the Himalayan range formation and raised this beautiful land of Kashmir from under the Tethya Sea where the sharks, seals and other aquatic life were roaming in abundance. Afterwards the Pir Panjal system of mountains range appeared slowly and steadily. Thus the vale of Kashmir emerged with new grace and beauty. After some centuries catastrophic eruptions opened up the mountain pass beyond Baramulla causing the vast primordial lake called "Sati Sar" to drain out in the plains of Punjab, enabling a vast surrounding area of lake to be used for settlement of human beings and cultivation. Poet Kalhanaa having an intense love with Kashmir, names it as adobe of Goddess Parvati. The first settlers of this vale of love are believed to be NAGAS- i.e. Navas - i.e. people moving on boats from one place to other. Then came Aryans, who mixed with Nagas and formed a new race.

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Some people contend that local Kashmiri race (esp. in the valley) originated from the twelve-th tribe of Bani-Israil (the last tribe). It is also stated that the present Kashmiri is a cross product of Aborigans, Aryans and Jews. Pure Aryans can even today be found in some areas of Ladakh, Gilgat, Gurez /Tilail (Dards). Nagas are in remote hilly areas and Jewish race in some parts of valley. Thus Kashmir is a place which provides research scope for historians on this issue.

The description of the tombs at Rozabal found in the book *Bhavishya Mahapurana* of Suka written in 116 AD and also in Rajtarangini of Kalhanaa and other books of history of Kashmir. Maulana Mohammad Ali (Qadyani) in his book "Jesus Christ in heaven on earth" says that Christ is buried at Rozabal as Kashmir is heaven on the earth. Nowadays one American researcher Suzannl Marie Olsson has taken up research work in respect of these tombs to find out the facts by conducting DNA tests and employing Carbon Dating System. She however was not allowed to carry on this research work as Muslim scholars are sure and deny all linkage with Jews and they say that the grave at Rozabal (Khanyar) is of Hazrat Yuza Asaf (AS) one of the prophets of God and other tomb of Hazrat Nassirudin a decendent of Hazrat Hassan and Hussain (AS). The Muslim scholar and present president of the management committee of the Shrine Muhammad Amin Ringshawl is also of the same opinion. Some historians believe that Hazrat Haroon is buried in Harwan (hence the name) Srinagar and Hazrat Maryam at Murre Pakistan. The translator of "Waqaat-e-Kashmir" Dr. Shamsuddin Ahmed in urdu language published by Islamic centre, Srinagar also denounces these theoretical and false stories of the so called historians. Recently Graham William British Historian has mentioned about escape of Adolf Hitler. The popular chronicle of UK "Daily Star" and other renowned researchers have refuted Jesus grave theory and established that Hitler took refuge in Jesus grave. Their are mysteriously two graves underground this mysterious shrine. However their is majority opinion in Kashmir that it is holy shrine of Hazrat Naser-ud-din Youzf. Comprehensive exclusive research can only find its reality till then we have to believe majority view about this holy mysterious shrine.

Kashmir, a specimen of eternal beauty, is praised and adorned by one and all. One of its ardent lovers, Jawahar Lal Nehru, has summed up the majesty of the land thus: "Like some supremely beautiful woman, whose beauty is almost impersonal and above human desire, such is Kashmir in all its feminine beauty of rivers and Valleys and lakes and graceful trees. And then another aspect of this magic beauty would come

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to view, a masculine one, of high and hard mountains and Precipices snow-capped peaks and glaciers and cruel and fierce torrents rushing to the valley below". The valley is homogeneity of different faiths, with Muslims forming the overwhelming majority. Islam came to Kashmir in the 14th century with the arrival of two notable central Asian preachers, Sharf-ud-Din Bulbul (RA) and Mir Syed Ali Hamdani (RA). The teachings of these pious men resulted in mass conversion of local population to Islam who were attracted by the new faith particularly for its doctrine of equality of all human beings and preference of one over the other is on the basis of good deeds rather than birth of profession. The biggest miracle of the time is that most popular and noble king of the time Hazrat Sader ud din Rinchenshah along with all Ministers including his noble Queen Kota Rani and Commander in chief of his Army Ramachandran brother of Kota Rani adopted paths of Sufis and established Nizam e Sufis in Kashmir with doctrine of coexistence. The advent of Islam considerably influenced the religious and philosophic thoughts of Kashmiris. The arrival in large numbers of preachers from Central Asia with Mir Syed Ali Hamdani played significant role in the establishment and flourishing of various arts and crafts in the valley. The Kashmiri Pandits are an important constituent of social and cultural life of Kashmir. Although in minority, they lived in peace and brotherhood with their Muslim majority as confirmed by Gandhi ji by saying that during the days of partition of India into two dominions of India and Pakistan unprecedented blood shed in both the countries caused heavy casualties of Hindus, Muslims and Sikhs. During these dark days Gandhi ji found the light of peace and tranquility between the different faiths in Kashmir alone.

The name of this land Kashmir is a Persian word. In Sanskrit it is Kasmera, in Prakrit Kasvera. One Roman geographer Tamili says it is Kaspira it is "Kashir" in Kashmiri language which is stated to mean (in Sanskrit) a mountain race i.e. people who live in mountains and Mir means mountain. Others say that the first permanent inhabitants of the valley of Kashapa Mir Reshi drained the water of the Sati Sar and made it habitable for his clan (Details given in the book at proper places).

Boundaries of Kashmir

The boundaries of Kashmir did undergo many temporary/ permanent changes from time to time. At first instant it was a part of Tethys Sea that in Mesozic times extended from Mexico across the middle Atlantic and the Mediterranean into the Central Asia.

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After the Kashir was habituated and the dynasty rule established, the political boundaries have undergo some temporary and permanent changes from time to time. Potolemy says Kaspeiria (Kashmir or Kasher) is a chunk of mountains in between a beautiful valley, from Dard land on the Indus (Sindh) river and the land of Kalidas on the line of river Beas and ahead eastern side during the time of Kaspeiraeans. Hiuen Tsang the Chinese traveler pilgrim who visited the land of Kashmir in the year 631 upto 633 AD during the rule of Raja Durlab Vardhana says the Raja was much influenced by the Raja of Kunuj i.e., Harshvardana an accepted his suzerainty of his ruling in Kashmir; as both the Rajas had accepted Buddhism as their religion. Harsha also snatched the sacred "tooth relic" of Lord Buddha which was in possession of Durlab Vardhana and was receiving tribute from the Kashmiri ruler. His influence on the Raja of Kashmir ended as soon as Harsha died in 647 AD. Hieun Tsang has written that Kia-She-Me-lo (Kashmir) lies between the Chinab river and Indus (Sindh river) to the foot hills of salt range. He further clarifies that Kashmir was bounded by Urasa in the west, Taxila and Sithapur in the south west and Poonch, Rajpuri (Rajouri) in south. The circular length of his rule was 1000 i.e., roughly 1145 miles/1825 kms.

The historical period from the beginning of 18th century is of great importance due to the rise of Karkota dynasty, who stretched their arms to many parts of India, China, Afghanistan and many adjacent areas and conquered many kingships outside their normal jurisdictions. It is also a fact that some rulers of India like Ashoka, Murya and Kanishka had their sway in the valleys. However these gains were mostly temporary.

Again during the rule of Raja Kalasa, who in year 1887-88 AD, invited eight Rajas ruling around the territorial jurisdiction of this Raja at Srinagar as a gesture of good will and maintenance of peace with them. The names of these Rajas who attended this convocation is as under;

(1) Kertiraja of Bedhapura/Nilapuru/Abhipura - father in law of Raja Kashmir (i.e., Kalasa) (2) Astata of Champa (now Chamba) (3) Kalasa of Vallapora/Balapora (now Billawar) (4) Sangramapalla of Rajpuri (Rajouri) (5) Utkarasha of Lahora (son of Raja) (6) Sangata of Urasa Kiberse (7) Gambirasiha of Khandeh/Kanda (8) Uttamaraja (Godatum) of Kashthavata (now Kishtwar) of Uri.

The Raja of Rajpuri was often a relative of the Raja of Kashmir and the Raja of Kashthawata (Kishtwar) provided a place of refuge to the Raja of Kashmir when they run away during distress and difficult situations in their own country.

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Yet another change in the boundaries of Kashmir took place during the reign of Sultan Shuhab-ud-Din (1360-1378 AD) when the brave king conquered the areas of Pakhli, Swad Kinar Bajoda, areas of Kakhar community, Kabul, Badakshan, Numan, Ghazni, Ehor, Kandhar, Hirat and Khurasam. On his Return through Hindu Kushpass, he conquered Gilgit, Darastan and Tibet and then his commander in chief trampled Jammu and Kishtwar. In the year 1372 AD he conquered Swad, Bajoda and Peshawar (all under Yusuf Zaies). Marching ahead he conquered Multan and Lahore. Then he proceed to conquer Delhi - the kingdom of Feroz ShahTugluq. On researching the banks of Sutlej river, the armies of two kingdoms began to fight. In these skirmishes Feroz Shah Tugluq fearing a defeat, send a message to the great missionary and spiritual leader Hazrat Amir-i-Kabir Mir Syed Ali Hamdani, who during those days was staying in Kashmir (Srinagar). This spiritual personality immediately proceeded to place of confrontation and was in a position to make truce between the two warring kings by suggesting the king of Kashmir to maintain peace by making the Sutlej river the boundary line between the two kingdoms an the area upto Sirhand would be under the king of Kashmir. The Sultan however bestowed other areas conquered to their legal claimants after some time.

Yet another shocking tragedy which befell upon the independent empire of Kashmir and its inhabitants was the treaty of Amritsar signed on 16th March, 1846 AD. This treaty was signed on behalf of the British empire at Lahore Darbar with an immoral service provider and the treacherous Fuedal Lord Gulab Singh, by over throwing Raja Ranjit Singh the Sikh Maharaja of Kashmir. The bargain was made by selling a Sizable Kashmir empire with all its fertile lands for a partly sum of 75 lacks Nanak Shahi Rupees, a nominal price on each soul along with all their belongings land with trees and cultivated, buildings, animals, even water and air necessary for their sustenance. It was a profitable deal with the Britishers whose coffers had dried up. It was a profitable bargain for the seller and the purchaser. It was an investment made for a very long time (more than one hundred years) with unlimited returns and subjugation of its resources higher tax rates on its simple and trouble free people of Janat-e-Banazir. This agreement changed the boundaries of the Kingdom of Kashmir and after laying hands on the surrounding areas it was given the status of state of Jammu And Kashmir a complete change.

Then on Independence of India in 1947, the country was divided in parts (1) Jammu and Kashmir (2) Azad Kashmir and Northern areas and some portion was handed over to China (Details at proper places)

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by drawing a bloody line of actual control (Cease fire line) between the Indian held Jammu and Kashmir and Pakistan held Azad Kashmir which shattered the lives of the people living in both the parts.

As we return the pages of the history of Kashmir from the very beginning, it transpires that it is filled with grim tragedy of events for the inhabitants of Kashmir, The masses had to suffer in pain, agony, humiliation and treachery by the hands of rulers may these rulers be Hindus, Afghans and other Muslims, Sikhs, Dogras or the post Independence rulers. The people's voice has been silenced by brute forces of lathies, swords, guns, tear gases, crackdowns and curfews. Numberless people under Hindu rule have been killed on petty affairs. Many people have been subjected to disappearance and death.

It may not be out of place to mention here that Pandit Ratangir a well known historian of the times of Lalitaditya; has drawn a beautiful and detailed sketch of the most charming and catching capital of Sandimat Nagar, laid by the ruler Sandimat some 5000 years ago. The rulers and the religious high ups (Parohits), having all types of resources at their disposal began to live a life of physical and cultural abuses making their lives miserable. When the high handedness, corruption, favoritism, killings, arrests and religious bigotry touched high, when these ills spread unchecked in the length and breadth of the country, then the God Almighty heard the cries of their chained subjects and send a man among themselves who began to give them the right direction. He began to preach the TRUTH of this life. The high ups, corrupt ridden administrators and fatty *Prohits* did not listen to his Sermons. Then they made all efforts to wipe him off. The final results was that his capital of golden buildings along with all its inhabitants were buried deep down in a form of lake. They vanished in the same way as the tribe of Noah vanished in the floods of Noah. Noah and his companions were saved in the boat of Noah. Then Noah (The prophet said "Oh my Lord, do not save a single one of the unbelievers on the earth; for, if You leave anyone of them alive they will but mislead your devotes and they will breed wicked ungrateful sons").

I convey my thanks to the personalities who have made hectic efforts to help me in one form or the other to compile and complete this book. Especially I am thankful to Khawaja Farooq Renzu Shah for providing some important historical books and important data, which has been included in compilation of this book. I am proud of him as my son-in -law who attained global name in reviving Sufiyat and importance of ēlement of love in Islam. The "Kashmir becomes Sufi land" as one of the important chapter of this book is his most valuable contribution. The first

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and second sections of this book have been compiled with the assistance of my brother Mr. A R Wadoo IFS; the ex-Chief conservator of forest J&K state and Mr. Ghulam Nabi Wadoo Executive Engineer geologist and columnist. Some more details have been collected from the breath taking recitations of some personalities and from the newspapers, The Greater Kashmir, The Kashmir Reader, Rising Kashmir, Kashmir Thunder, JK Newspoint, Srinagar Times, Kashmir Times, Kashmir Observer, Daily Aftab Indian Express, Hindustan Times, Times of India etc.

I convey my gratitude to my wife who had all along been my real supporter. I realize that while conducting research on My Land My Kashmir, I could not give much time to her which she deserved but her piousness, her devotion and her dedication has always been spirit of my inspiration. My son Mr. Idrees who is blessed by Allah with real religious devotion in his young age has always helped me in conducting my research. Similarly all my three daughters Anjum Sultan, Anjum Afshan and Anjum Iqbal have proved instrumental in many ways for accomplishment of my project. I am proud of Mr. Danish Renzu my grand son based in USA who was awarded Dada Sahib Phalke Film Festival 18 prestigious Award. He always provided me latest material for my research. All my grand children Mr. Sheikh Zaid, Ms Nabeel, Ms Nayra, Ms Nowsheen, Ms. Beenish, Dr. Mahvish, Dr. Faliha, Ms Azra, Mr.Tawfeeq. My son-in -laws Mr.Nazir Kalu, Khawaja Farooq Renzushah and Mr. Sheikh Zahoor Ahmad have been debating and discussing each topic of Kashmir with me. I have personal appreciation for Jenab Sheikh Aijaz Head of Gulshan Publications and Ms. Najema Shah who played vital role in publication of my 11 years research on My Land My Kashmir. I am confident that all research aspirants on Kashmir topic will be benefited by this book. I pray that My Land My Kashmir remain protected for ever. All those who helped my research to come to lime light are blessed with bounties of prosperity and treasure of knowledge. My best wishes for all. This book is undoubtedly last book of my life as my age and my health will not permit me to write further. I shall only be now waiting for precious comments of my valuable readers.

Allah bless you All.

Ameen.

Place: Buchpora M S Wadoo

Date: 31-01-2017

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PART-I

"My Land My Kashmir"

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1. Pre-Historical Background

The valley of Kashmir surrounded by mighty Himalayan ranges and Pir Panjal range on west at present; was occupied by Mediterranean ocean, Tethys sea, which then formed between the continents of northern and southern hemisphere in Mesozoic era(mid life).

During this period dinosaurs and other large reptiles were the dominant vertebrate life forms on earth and extended their range in almost all continents. In shallow seas especially invertebrates were found in great diversity; the Ammonites being a large group, besides Gastropods, Corals and sea Urchins flourished during this period.

The early flowering plants (Angiosperms), modern trees and many modern types of insects also evolved.

Alas! Almost at the end of this period mass extinction of Dinosaurs, Pterosaurs, Ichthyosaurs, Plesiosaurus and Masasurs (i.e. reptiles) and marine invertebrates (i.e. Ammonites and Corals) etc took place. The Dinosaurs co-existed in this land sphere for about 200 million years. The global climate during this era (Mesozoic) was generally warm and the poles were free of ice.

The small piece of land on which you have erected your residents today must have been a moving place of these dinosaurs and other animals and as you know some forty (40) years ago it was a vast fertile land of Karewa formation producing large quantities of paddy, wheat and oil seed crops with meandering water channels of fresh sweet water to irrigate the crops.

Now this whole area spanning from Soura Chungi post to the

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boundary of Ganderbal district and far below has been transformed into an unplanned colony with narrow lanes and by-lanes. On its western side is the centuries old Anchar water body, now encroached upon and reduced almost to a cesspool.

The Karewa lands found in the valley were praised by the eminent poets of the valley in past and I remember one of your friends from Punjab (a Sikh gentleman) murmuring:

"Kesar De Khaitaan Da Sona Kudrat Bare Khazanay Yeh Tera Swarg Hai Prawa Yegh Saada Kashmir"

[The rich uplands of Karewas especially Pampore produce gold in form of Saffron, The God has filled this land with treasures, Oh! Friend this is your heaven, And that's my Kashmir.]

Formation of The Valley

For finding out as to how this valley took its present form and shape we need to refer to the splendid research work undertaken by the geologists from time to time. They say that the Tethys Sea separated Indian landmass from Eurasian landmass. The North India extended two great projections viz: Kashmir promontory on North-West which remained connected by a neck like structure (Isthmus) with Eurasia for some (geological) time and Assam promontory in North-East. The width of the sea as calculated by R D Oldham-De-Terra (geologist) was at least 1485 kilometers in Mesozoic era. The sea bed during its long age from premium period to the end of Eocene was filled by sediments totaling to a thickness of well over 4600 meters, with a result due to its heavy load the bed (geo-syncline) began to up heave in Territory period(1.5-2 million years period). The sediments along with other biological elements were squeezed, uplifted and folded into a mountain chain by the slow but irresistible movement of the Northern and the Southern land blocks between which they were caught up as in a vice(screw).

Round the resistant angular promontories the pile of sediments folded somewhat like a Japanese fan, became bent sharply to the South West (into Hazara) and to south into Burma.

These mountain buildings (organic) movements continued off and on throughout the Territory era and far into Quartnary period (Pleistocene epoch). Then in the Oligocene epoch (Cenozoic era) i.e. 138-24 million years ago, the tectonic plate movement continued to be dynamic. Collusion between African and European plates resulted in disappearance of the already shallow Tethys Sea. Nearing the end of Miocene epoch due

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to drop in the sea level, the Mediterranean Ocean also dried up in the part of the globe leaving the evaporation deposits on its floor. Due to the formation of Himalayan Ranges and now due to drying of Tethys sea the water level of the Kashmir promontory dropped down leaving behind a lake surrounded by Himalayan mountain Ranges.

During Cenozoic era (recent life) quarterly period best known as "Great Ice Age" more than three epochs separated by warmer (interglacial) intervals; due to formation of ice sheets and glaciers of massive thickness, their downward sliding in summer season helped to create mountain tarns, rock grooving, rock polishing, scratch stones and glacial mud and formation of rills, *Nallas* and helped to shape the main river by depositing the eroded material over the main valley glaciers, even scratching the parent rock.

This process continued year after year and it is possible to access the impact of the process of the melting of glaciers by counting the thickness of 'Varves' deposited during the hot season followed by the autumn. The deposition of material in hot season comprises of course deposits such as boulders and buff sand and in colder season fine material such as clay etc. The deposition during some period of time was heavy especially during the interglacial times. These deposits accumulated in the main valley are generally referred to as Karewas.

The sediments brought down from the recently found mountain water shed through streams, rivers (now named as Jhelum) were deposited either in the lake (termed as lacustrine deposits) or during the floods in the river (termed as Alluvial deposits) mainly loam-(clay: sand) on the both sides of the banks forming an extensive plateaus. The vegetation in the lake and in open places, nallas, banks, hillsides was growing plentifully in Karewa Lake due to the fact that these lands were blooming with fertile lacustrine silt and soil deposits mixed with alluvial deposit of great depth was plentiful.

The waters of Jhelum would finally flow out to Punjab plains side by side the phase of the uplift of the Himalayan mountain belt witnessed the folding and dragging up of the youngest Karewa beds on Pir-Panjal range by more than 1800 meters and tilting of the late Pleistocene lake terraces round Srinagar. This was a terrific up heave and its effects were felt in the Patwar and even as far away in the salt range towards west range which shows pre-Pleistocene deformation.

Although the last major phase of up heave as per geologist occurred some 0.6 million years ago; yet the Himalayas are still rising. As per the

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opinion of Godwin Austin, the Himalayas have been thrown up by an increment of 2440-3050 meters within a comparatively modern period close to the period when man made his appearance upon the face of earth. Geologists hold it possible that the movement of uplifts is still in progress albeit at a slower rate. The Indian palate is continuously moving north at the rate of about 2cms every year and because of this moment, the Himalayas are rising at the rate of 5mm per year. This means that the Himalayas are still geologically active and structurally unstable. The frequent earthquakes felt along the southern phase of the Himalayas parallel to the Great Boundary Fault (GBF) - a plane or a series of planes of weakness in the strata from Hindu Kush Mountain to Burma. The modern technology called Global Positioning System (GPS) has made it possible to measure even such a movement of the plates. The destruction caused by earthquake in Uri sector in 2005 when more than a lakh people were killed is the recent example of the instability of the Himalayan region.

Peeping In The Past Through Kaleidoscope of Geologists (Brief)

We find that the earth was formed as a solid planet in Hadean Eon (Azoic) some 750-670 million years ago. During this period, the earth was very hot unable to sustain any biological entity. This was followed by what the geologists designate as Archean Eon (670-580 million years ago). During this period the earliest simple life forms-Prokaryotes evolved in seas (single celled with no nucleus) and Cynobacteria-getting energy needs through Chemosynthesis. Also the earth's hard crust is formed and due to this upheaval vast amounts of metallic minerals are deposited. Owing to volcanic gassing from interiors, the atmosphere and oceans are formed. Then came the Proterozoic Eon (590-540) million years ago of Pre-Cambrian times when Eukaryotes single celled organism with nucleus evolved (Advanced forms of alga and a wide variety of Protozoa). Also metazoans evolve. Large mountain chains are formed as continents collide. Oxygen levels increases because of ohotsynthesis. In its last phase the world became full of ice.

This is followed by Cambrian period (590-490 million years ago). In this eon Sponges, Bryozoans, Corals, Briochopods, Molluscs, Arthropods and Echinoderms with marine Algae (plants) thrive. Sedimentary rocks like Sand-stone, shale and limestone conglomerate deposited in shallow seas. Global climate becomes generally mild. Then in the Ordovician period (490-433 million years ago) the barren continents of Laurentia, Baltica, Siberia and Gondwana are separated by large oceans. Metazoan invertebrates are still dominant, side by side Corals and Calms and the first vertebrates' i.e.

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primitive fish with bonny armor plates evolve. Mass extinction of marine life takes place which helps in evolution of bottom dwelling and floating and swimming organisms. In the next step of Silurian period (433-417million year ago) leafless vascular plants i.e., Psilophytes are present. Among animals invertebrates are common. Nautiloids become abundant. Jawed fish appears and first Sharks appear at the close of this period. In the following Devonian Period (417-354 million year ago) Europe and North America collide forming ancestral Appalachian mountain range. Africa and South America are positioned near South Pole and North America near the Equator. Fishes are dominant along with Sharks. Ammonites evolve are dominant invertebrates. As the ozone layer forms the air breathing Arthropods evolve on land along with Amphibians. Giant Psilophyta plants formed as low level forests over the planet.

During the Carbonic ferrous period (354-290 million years ago) two major land masses are formed. Laurasia or north of Equator and Gondwana to the South. Their collusion afterwards forms major mountain ranges. In West swamps coal forming sediments are laid. Global climate changes to cooler and drier. Diversification of fish forms continues in marine and fresh water environments. Armored fish gets extinct. Cockroaches flourish and the first reptiles evolve. Plants from small shrubby growth to tall trees decorate the landscape. Club mosses, Horse tails, Cordites and Ferns are common. During the first phase Paleozoic era (Ancient life) in Permian period (290-240 million years ago) Pangaea super continent extends from one pole to other, surrounded by immense Ocean. Extensive glaciations persist in now what is called India, Australia, and Antarctica. Elsewhere hot dry conditions prevail. This resulted in deserts become widespread. Toward the end of this period mass extinction occurs upto 99% of all life forms. Though Amphibians decline in number yet Reptiles undergo a spectacular evolutionary development both Carnivorous and Herbivorous on the land and water. Then follows the Terri-sic period (248-206 million years ago). Toward the end of this period continental rifting breaks apart the super continent (Pangaea). Climate is warm from arid to semi arid. Early Dinosaurs evolve only 6 meters long. Marine Reptiles evolve Ferns, Cycads, Ginkgoes and Conifers flourish. Mass extinction at the end of the period reduces marine terrestrial groups by 75%. Jurassic period (206-144 million years ago) North- America separates from Eurasia and Africa. Atlantic Ocean begins to form due to tectonic action along Western-North America where mountain ranges are formed. Now the Dinosaurs are dominant, reptiles on land. The first bird Archaeopteryx evolves. Extinct Amphibians are succeeded by Frogs, Toads and Salamanders. Mammals are small. The earlier planet forms flourish. Reptiles adapt to

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sea, land and air space. The cretaceous period of Mesozoic era (Middle life 144-65 million years ago). The continents are shaped as these are today. South America and Africa are separated. A circum equatorial sea Tethys forms between the continents of Northern and Southern hemisphere. Sea levels rising phenomenon submerges about 30% of the Earth present land surface. The global climate is generally warm. Poles are free from ice. The early flowering plants, Angiosperms, modern trees and many modern types of insects evolve. Extinction of Dinosaurs, Pterosaurs, Plesiosaurs, Ichthyosaurs, Masseurs and Ammonites, Corals and other marine invertebrates took their place.

In Paleocene Epoch (65-55 million years ago) vast inland seas of previous period dry up exposing large areas in North America and Eurasia. Australia begins to separate from Antarctica. A remnant Tethys Sea persists in equatorial region. Placental mammals dominate on lands and their other forms evolve such as Ungulates, Primates, Rodents and Carnivores.

Eocene Epoch (55-34 million years ago), the continental collusions between India and Asia build up Alpine Himalayan mountain system. Antarctica and Australia continue to separate and drift apart. The climate is generally subtropical. Early forms of Horse, Rhinoceros, Camel and other modern groups such as bats evolve in Europe and North-America. Ungulates evolve, from meat eating Ungulates Dugongs and Manatees first evolve in shallow Tethys Sea.

Oligocene Eon (34-24 million years ago). Due to tectonic movement Africa and Europe collide closing the Tethys Sea and leaving a remnant Mediterranean Sea. The Southern Ocean forms and the climate is generally temperate. In Antarctica glaciations starts. Modern mammal like type as Pigs, Horses, true Carnivores, Rhinoceroses, Elephant and Camels are dominant. Early Apes appear in Egypt. Many archaic mammals become extinct. Baleen and toothed Whales evolve. Grass lands expand and forest regions diminish.

In Miocene Epoch (24-5 million years ago).The climate is generally cooler. Near the end of the epoch Mediterranean Sea gets dried up because of drop in sea level. Antarctica becomes permanently frozen. Almost half of the modern placental mammal families are present along with modern groups of Whales, early Seals, and Walruses. Many modern birds Herons, Rails, Ducks, Eagles, Hawks, Crows, and Sparrows thrive. Advanced primates including Apes are present in Asia and Southern Europe.

The first Epoch of Tertiary period i.e. Pliocene Epoch (5-2 million

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years ago).The Isthmus of Panama patterns changes ocean thereby forms an Arctic ice cap. In Europe the Alps continue to rise. The global temperature becomes cooler and drier. Camels and Horses are abundant. Ground sloths and Primates continue to evolve. Antecedents of Homo-sapiens develop in later stage in Africa. In North America Rhinoceroses and Ordoedonts become extinct. The last two Epoch of Cenozoic Era which is the era of real life has been divided in two Epochs: The Pleistocene Epoc (1.80 million- 1 lakh years ago). This Epoch is believed to be the epoch of recent life as it is best known as "Great Ice Age". The ice sheets arid other glaciers covered most parts of Earth in four to five primary glacial periods and at its peak. More than 30% of the Earth's surface got covered. The melting of Great Ice sheets altered the land forms and were responsible formation of lakes. When global warming began some 18000 years ago it is indicated that the Homohabills Java man appeared.

About 3 lakh years ago it is said that Homo hominids man appeared who's fossil remains were discovered. Then about 2,30,000 years Neanderthal man spread throughout Europe, whose fossils remains were found widely distributed in Paleolithic period in Europe(Germany). About 1-6 lakh years ago Homo-sapiens appeared and also human female (modern Human) lineage (Mitochondrial Eve) 70,000 years ago Homo-sapiens reduced to 10,000 individuals.

During this epoch Wooly Mammoth, Wooly Rhinoceros, Musk, Ox, Moose, Reindeer, Elephant, Mastodon, Bison and Ground Sloth developed. In the Americans Horse, Camels, mammals, Mammoths, Maslodons, Saber toothed Cats and Ground Sloths get totally extinct.

Holocene Epoch (1.0 lakh years to present age). This epoch is a continuation of Pleistocene Epoch. It is called the Present Epoch and is marked by the presence and influence of Homo-sapiens (Modern Humans/Wise man). During this period glaciers retreat, climate warm and deserts formed in some areas. Human cultivation develops which effects world climate. Extinctions are on a large scale. The reason put forward by scientists is that the climate grew drier. The arid conditions eliminated the food supply of large herbivores which caused their disappearance. Consequently the carnivore's animal did not get food anywhere which caused their elimination. Many scientists suspect that the rate of extension did attain rapidly because of the presence of the Homo-Sapiens i.e. man's emergence in Ice Age period who developed lethal techniques of hunting wild animals with sharp pointed weapons, snares and traps. It has been forecasted that it will be the man with his

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modern technology, rapid growth in population and urge to development at the cost of environmental considerations that he will be responsible for destroying our biosphere as a whole.

The geological evidence points out that the first humans race in Northern –India flourished during the lower Paleolithic times (early phase of the stone age lasting for about 2.5 million years, until the end of last ice age i.e. ending Pleistocene epoch (1.8 million years ago to 11400 million years ago–Cenozoic era–Recent life) marked by great fluctuation in temperature within three to more glacial periods with interglacial periods in between. Here under are given details with regard to the few discoveries made in this context.

A massive flake and a crude hand axe were discovered by Dr. H D Sankalia and his team along with the experts from the Archaeological survey of India, from well stratified deposits in the Lidder valley near Pahalgam along with the pointed six choppers and three scrapers said to be belonging to middle Pleistocence age. It is believed that these flakes discovered point out the fact that these belong to earliest human flake industry through out India including China and Europe. The flakes found at Chitra and Pendigheb by Dr. De-Terra in Potwar plateau resemble those picked up from the surface of a terrace from Kargil and other from that of the Peking man (Sinanthropus Pekingese) who is recognized as early members of Neanderthal/Mousterian man of Europe. This also proves that the human beings of the same origin in this vast and wild tract from India-China-Europe would travel at ease across the Zogila pass which was at a lower height and at that time as it is at present (3450 meters) because of the rising scenario of Himalayas. The other flakes recovered by De-Terra at Pampore in a mud Pleistocene lake deposit of upper Karewa formation found among other relics an uplifted flake of Trap Rock (volcanic) in an artifact. It being of more refined workmanship may belong to Middle Paleolithic times. He has also discovered (some 3 meter below the surface of an ancient soil cap) on the lake deposit some ash, charcoal, pottery and clay figure of an ox- ruminants of much younger culture. During these times the man would wonder from place to place where he would satisfy his needs mostly through wild animals and fishes which were found in abundance everywhere.

The Pleistocene epoch which spans over a time period of about 2 million years is designed as "Great Ice Age" of four to five primary glacial periods followed by intermittent global warming especially after the last glaciations spanning up to 18000 years (Page). This last period of warm weather helped growth of plants on hill sides, in the lake waters, on its

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bank spans and other open lands. The species available were Oak, Willow, Poplar, Alder, Barberry, Rose, Rhododendron, Cinnamon, Holy and Box etc. The aquatic vegetation especially in lake was Water nut i.e., Trapa (Singhada), Vallisneria and Stone worts. The last major phase of upheaval as per geologist occurred some 0.6 million years ago and gaining of height is still continuing. As per opinion of the Godwin Austin the Himalayas have been thrown up by an increment of 2440 meters to 3050 meters within a comparatively modern period close to the period when man made his appearance upon the face of earth. This period is indicated by the last years of glaciations. During this phenomenon of upheaval all the plant species available in the lake or elsewhere were mixed with the lake deposits along with pollen grains of plants. These glacial deposits were thrust on Himalayan and Pir Panjal Ranges from time to time. These deposits were leveled and hardened due to constant pressure of glaciers and great ice sheets especially in upper reaches. This glacial movement formed gently sloping small valleys running parallel with the strike of rocks which have now been designated as "Margs" surrounded by masses of deterital matter. The Margs as are known to us today to name are Gulmarg, Khilanmarg, Sonmarg, Yusmarg etc.

Also due to this glacial movement various tarns have been formed which have turned to most beautiful high level small lakes often with floating glacier pieces. To quote a few such tarns are: Kaunsar Nag, Shishnag, Tarsar, Marsar, Arpalnag, Kolhi, Gangabal, Gadehsar, Harmukhsar etc. Near the Kulan village (Sindh valley) a smooth rounded hummocky rock surface (Rochemontonne) can also be seen even today formed because of glacial action. This phase of mountain rise has been responsible for closure of the only passage allowing the waters of the valley to flow down to Punjab plains due to the skidding of a large mountain portion in the flow channel near Khadinyar. The glaciers also helped this process by their melting in lqwer areas which converted the existing lake into a big lake touching the tops of jnoimtainsjome historians point out that the formation of the vast lake is due to occurrence of great floods which were destined by God Almighty to do away with all, Such people who opposed the teachings of Prophet Noah (AS) (deluge of Noah (AS)). The whole valley was covered with water just as it seemed to be a sea. Consequently the whole population whatever on its banks and mountain sides were either drowned or escaped to plains of Punjab, China and Central Asia.

The geologists have observed that the movement of uplift is still in progress albeit at a slow rate. The Indian plate is continuously moving

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North at the rate of about 2 centimeters per year. Due to this movement the Himalayas are rising at a rate of about 5 millimeter per year, which otherwise means that the Himalayas are still geologically active and structurally unstable along with Shivaliks and Pir Panjal mountain range with its lacustrine deposits. The frequent earthquakes felt often along the southern face of southern Himalayas parallel to Great Boundary Fault (G.B.F)- a plain or series of planes of weakness in the strata from Hindukush to Burma. The scientists have however developed the technology called Global Positioning System (G.P.S) which has ability to measure even such an inconspicuous movement of the plate accurately. The destruction caused by upheavals followed by earthquakes has been recorded in the annuals of history from time to time. Destruction caused by devastating earth quake on both sides of Uri sector in 2005 AD. In which property worth millions of rupees and loss of more than one lakh human beings is the recent example in the context.

The geo-climatic changes such as mountain building movements accompanied by earthquakes and freezing temperatures must have compelled the early man of Paleolithic Period to abandon the valley for long periods of time and shift to Southern part of India or through Zojila Pass to Tibet, South Asia and China. In his wondering period he was in position to know arid practice the new techniques of protecting himself from the vagaries of weather, from severe colds and rain. He learnt the methods of domesticating of animals along with new techniques of hunting like lying of snares, making of pointed hunting tools etc. On return he employed all these better techniques to his best advantage as is evident from the discoveries made by geologists from GuphKral site in Tral (Pulwama district) Burzahama, Srinagar district and later on from Awantipora (Pulwama district) and other places in the valley.

Excavations carried out at GuphKral provided bone skeletons of Dog, Sheep, Stag, Wild Goat (Capra Ibex) and Wolf (Canis lupus) and some grains indicating the beginning of agricultural practices. Also as they lived in caves, they could save themselves from vagaries of weather and wild animals. This is called Neolithic period or later Stone Age when polished stone weapons and implements prevailed early phase of Stone Age lasting for 2.5 million years until the end of last Ice Age.

The Burzahome site is situated some 5kms from Northern Foreshore road on plain lake deposites with mountains on North with lush green forest trees (Pines). The earliest period of settlement comprised of a series of pits dug in the lacustrine deposits 1.50-2.50 deep circular, oval, square or rectangular. The first two types have narrow opening with wide base.

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Holes to hold the wooden poles have been found dug around the pits suggesting that pits were provided with roofs. Hearths were provided either just near the entrance or in centre of the pits. The pottery recovered bears mat marks at base having coarse or black burnished pottery. Besides bone points. Awls, Needles, Harpoons, Stone, Axes, (Round/pointed) Choppers, or Knife of bone rectangular in shape called Harvester- not found anywhere else. In the 2nd period they seem to have constructed mud or kaccha brick houses and buried their dead along with animals especially the Dog, who helped to protect them and helped in hunting- the main source of their sustenance. The geologists have found a stone slab which depicts a hunting scene during sunrise along with their domesticated dog.

Towards the close of this age the geologist have discovered a tall prehistoric monument in form of bulky stone (Menhirs) erected firmly in the earth in the memory of the dead. These minharis stones were also found in GuphKral area of Tral as well. This Neolithic culture of the valley Kashmir is said to have close resemblance with North West China and Central Asian countries. Discovery of copper pin and a few camalian blades from GophKral (patterns living in caves) and some unique artifacts from Burzahama suggest, that these people had their trade relations with Harrappa and Mohenjadaro Civilizations as well.

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2: The Medieval Period

After the intensity of snow declined the people from the downs like Bhimber, Rajouri, Kagan, Pakhli and other places on the side of the Great Wall of Himalayas they would come with their flocks of cattle and sheep during summer to graze their animals in lush green meadows for about 2-4 months and return in autumn season. Their only source of livelihood was dependent on cattle and the wild animals. After a long time they began to cultivate the land and resort to shifting cultivation practices when cultivated piece land could not give better yield. There is legend that an old handicapped man named Chandra Dev could not move to the plains and stayed in a cave all alone where from he was brought to the site of Nil Nag where the deity of spring (King) after listening the tale of his plight and tyranny inflicted on him by the giants was merciful to him and offered the book "Nilmata Purana" authored by him with the directions that he and his people should follow the instructions given in the book and prepare a sumptuous feast for the giants at a safe place every month. He then turned back to his place and passed rest of the days comfortably. Next summer when his fellow countrymen and family members arrived here, they were surprised to see Chandra Dev in good health. He narrated all that had happened and handed the book to the head of his clan Deya Dev and his clan adopted the religious commandments as described in NILAMATA PURANA. Thereafter their clan lived in Kashmir for a long span of time. The heads of his clan were Dassa Nandan, Bhu Nanndan, Suraj Verma Dashota Gash and Pratap Bhalo. During this period it is stated that Ram Chanderji conquered Kashmir and visited this holy land along with Sitaji, Lakshman and Hanuman several times. Their residential places have been located at Milyal, Naihari as: Ramkund, Lachman Kund

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and Hanuman Kund. Also a temple was built by Sheri Ramchanderji and Lakshman at a place called Sheer Darron. Its remains were found after excavation of the site for constructing a temple at this place during the reign of King Laltadatiya in 750 AD. The other places which even today are named as Ramji, Lakshman and Sita on the base of Tosmaidan ridge in Budgam district not far away from the Mosque of Sheikh Noorudin Noorani (R) and BulBul Shah (Syed Sharaf Ud Din).

The historians have revealed that some people from Punjab, Rajouri and other places ventured to cross the mountain barriers although some of these were still full of glaciers and dangerous to cross over. When the valley turned to a big lake full of water almost up to its brim, they did not venture to stay on its banks for a long time, (some experts are of the opinion that the valley was not turned into a big lake at the time of Toofani-Nouh (AS) (Floods of Nouh) but much afterwards when along with the rise of Himalayas, the glaciers receded due to rise in temperature in late glacial period).Therefore the actual facts need to be investigated.

Turning to the time when people ventured to graze their cattle in summer months on the tops of sea like lake, they were very much concerned to find a demon called JAL-DEV (water jinni) who would toucher and kill the inhabitants staying on the banks of lake and even other people as far away as Rajouri and surrounding area. As per Hindu mythology the devil JAL-DEV was patronized by Brahma-the big god of Hindu religion and therefore could not be done away with till the Dev remains hidden under water. The lake was later called "Satisar" as the goddess Parvati was residing at the top of Harmukh and would sail in a pleasure boat from her home to Kaunsar Nag. For securing the boats holes were made in big rocks on the banks where these were anchored whenever she liked. After a long time the grandson of Brahma named Kashaf himself was aghast to see the destruction and death caused by JAL-DEV and informed his grandfather all about the activities of the JAL-DEV, who although was in know of the activities of Dev took no action. It is said that Kashaf was very sad and worshipped for more than thousand years when Brahma paid attention to take an action against JAL-DEV. He told Kashaf to strike his trident (three pronged spear) on natural rocky bund at Khadynyar (Baramulla district). Acting on the instructions of Brahma the water drained out to Punjab plains. JAL-DEV seeing the catastrophe hid himself in deep water. At this juncture Parvati came to the rescue of Kashaf; she traced out JAL-DEV and killed him by dropping mountain rocks on JAL-DEV. This mountain of rocks is same Hillock called Hari-Parbat which stands separated from other plain area by a massive walling during Mughal rule.

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On the other hand some historians have given a different version. They say that Satisar was favourite resort of Mahadev. The Sita Ji, who stayed here for a long time, bored holes into rocks on the banks prove that boats would move in the lake at the pleasure of Mahadev Ji. A cannibal giant Jaladbhau living in the lake would torment and kill people in nearby area who had the blessings of Brahma. He continued to loot, plunder and kill the people for a pretty long time when the grandson of Brahma who has been named as Kashyapa Rishi or Kashaf on a tour of visiting the temples of India reached Lotir village (or Kohshir/Hamar), the people apprised him of the dangerous activities of the Jaladbhau. After listening to their awful tale he consoled them and stayed at a place called Birzahpur (boat anchoring place). After one thousand years of worship to eliminate the Jinni, Lord Shiva accepted his prayers and asked Bishan and Brahma to punish Jaladbhau. This order ensured a bloody battle for a long time (some say 100 years). Afterwards they decided to dry up the Satisar. For this purpose Bishan cut a piece of mountain near Baramulla, which has stopped the flow of water by his ploughshare and the lake dried up. Still there were some deep portions where water was available for Jaladbhau to hide. To do away with him Bishan is stated to have brought a piece of Sammer Mountain over the pit were Jaladbhau was hiding. He was crushed to death.

Consequently it took a long time for water to discharge from the gorge; the upper areas began to be covered by grasses, bushes and trees and these spread to lower areas as soon these were free of lake water. The old habitants were not traceable as they were buried under debris. It is stated that Kashaf/Kashyapa Reshi brought some say 6 and some 16 people who resembled him in spiritual attributes and made them to reside on the southern slopes which were comparatively warmer and which were nearer to *nallas* and springs. It is not known as to what was the name of the valley during Daya Dev's period but it is certain that Parvati Devi had brought some people for rowing of boats- they were called *Nawas* (boat rovers) who were also called *Nagas* and afterwards the valley was named as Kashyap Mir on the name of Kashyapa Reshi. This name on the passage of time changed to Kashmir. The population was very thin and had ample space for crop cultivation, cattle rearing and wild life resources were in abundance. However they would like to migrate to Doda, Kashtwar areas during winter months. After passage of time people from Punjab, Rajouri, Poonch and other places began to occupy the fertile plain lands, which had become available due to geo-climatical changes by the people. The habitants were formed with family groups, then a group of families who resided at a particular place in wooden Kotas (today's Kothas) under a

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head of the Kot. They would strictly obey Kot's commands and directives. This practice helped them to maintain themselves and brave the onslaught of others. The valley now was vast fertile lands, dense lush green forests, extensive pasture lands and meadows, excessive fresh and clean water resources caught the attention of ever increasing inhabitants from all sides around the valley and even from neighboring countries. Each Kota after expanding its possessions named their head as KOTARAJA as we find out from *Ratnakar*. Then Indian and foreign rulers such as Greeks, Mauryans, Kushan and Hun tried to possess this beautiful land. The Nagas original residents of Valley rowing boats (Nawas) were overpowered by the Aryans who then followed the religion of Brahmans i.e. Vedic religion. Even at present we find the names of some Kots in existence such as SADREH KOT, BUNKOT, KHALKHUT SHER KOT etc. This arrangement of KOTRAJAS worked well for a long time. When the population showed an increasing trend the more powerful and resourceful Kot head tried to overpower a weak one which resulted in so often bloodshed and so often instability and chaos. In this situation foreign hands also plunged into these chaotic conditions and were successful to clinch large areas of the land. The historian Ratnakar has given the details of wars between Kotrajas and the consequent thereof on this beautiful land. Muhammad Din Fauq and Peer Hassan Shah Khuihami have been able to search out some information of Dynasties and king –which have been lost sight of Kalhana Pandit's Rajtarangini. However these findings need to be further researched to arrive at correct periods and details.

The historians indicate that when the people were reduced to utter poverty due to constant warfare and loot, approached the king of Jammu Puran Karan who deputed his son Daya Karan along with a strong army to cut off a reign of chaos and lawlessness in the valley in 3180 BC.

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The Hindu Rajas 3180 BC to 1324 AD

3: The Rule of Jammu and Mathura Raja's

DYA KARAN with the help of his army captured the whole of Kashmir Valley and then established peace. The people were in general satisfied with his governance. This action made an end of Kotrajas and made a beginning of family rule. After the death of Daya Karan, his son (name not known then the son of second ruler Som Dutt ascended the throne. In his period of rule the war between Koraves and Padawas broke at Kurekshetra for possession of Hastanapore. Som Dutt joined the war on the side of Koravas who were defeated and he died in the field. As he had no male child therefore this dynasty ended after ruling for 55 years.

Afterwards a period of about four years was a mess, as no one from Dutt family was available for governance. Accordingly it is stated that a wise and powerful man was selected by the nobles of Kashmir whose name was Oknand. Some people say that he was a Kashmiri but the opinion of others is that he was from the Mathura Dynasty. After him Damudar performed the duties of the king, then his queen Jashomati and last Raja Dayalgo Nand ruled the state. The total period of their rule is stated extend for 85 years. Some historians have given some details of Oknand dynasty which are summarized as under:

Raja Oknand: During life rule Sri Krishen laid siege of Mathura. Since this Raja was close to raja of Mathura, he along with army proceeded to Mathura to free his brother from siege. Finally Sri Krishen ji came himself to fight in which Oknand was killed. He thus died after a rule of seventeen years. He was followed by his son Raja Damuder who heard about the Soyamber of the daughter of the king Kandhar. He left for

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Kandhar to attendthe Soyamber ceremony with a strong group of soldiers. He found that the killer of his father Sri Krishen Ji was also participating in the ceremony. He made his mind to take revenge from the killer of his father. Consequently a fierce battle followed. After loss of so many lives Raja Damuder also fell to eternal sleep after ruling the state for thirteen years. After his death, the wife of Damuder ascended the throne as the late Raja was not having a child so far and his wife Rani Joeshomati was an expecting mother. It was on the consent of Sri Krishen Ji that she was made to occupy the seat of his husband. Rani Joeshmati an able queen got set all affairs of the government in order. In the mean while a son named Dayal Gonand was born by Rani Joeshmati. At the age of fourteen Dayal Gonand was sworn as king of Kashmir. It is said that this young boy could not arrange the affairs of running the government properly with the result that the selfish advisors and high officers of the administration worked to undermine his authority and a situation of indiscipline and lawlessness prevailed. Taking advantage of the confused situation Haran Dev killed the king in cold blood. His rule thus lasted for forty years. With his death the rule of Oknand Dynasty came to an end after governing, for 85 years in 3091 BC.

On the other hand, it worth pointing out over here that there is no knowledge of kings coverage with us who ruled the state in the historical books of Rajtarangini of Kalhanaa pandit and other writers of past. To find out this invisible period of history it is said that Zain-ul-Abidin king appointed Mulla Ahmad Malik the poet laureate who was proficient in Sanskrit, Arabic and Persian to trace the gap. He searched out all the Rajtarangini's and found all the details of so many missing kings of Kashmir in Rajtarangini of Ratnagir which is stated to be the oldest and the reliable historical account of Kashmir. To cut short he found that Haran Dev grandson of Arjun (Pandav) had vital differences with his elder brother Khima Jai on his becoming the king. He managed to collect a band of his loyals and formed an army to take a fight with his brother, but could not succeed. He escaped to mountainous areas of Chamba. Here he served a saint for some time. Then the saint sent him back to Kashmir giving him assurance that he will become the Raja of Kashmir in immediate future. With this idea he recruited himself after sometime in the army of the Dayal Gonand's family and thereafter rose to the rank of Prime Minister. At this juncture he behaved sympathetically and love with his officers and the people. He earned great respect. Alas! All this was superficial as he finally got the king Dayal Gonand killed mercilessly ending the rule of Gonand dynasty and beginning of Pandav dynasty.

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During his kingship he eliminated all his opponents after securing himself on the throne. He ruled the country efficiently and tried to make, the people happy and prosperous - peace prevailed throughout the country. He died in 3006 BC and ruled for thirty years i.e. from 3036 BC-3006 BC.

Raja Rani Dev: was the next king who was extremely helpful to his subjects. He reduced the cess recovery from 1/6th to 1/10th. He laid a big city named Babal on the plateau of Pattan. He built a water canal and a marvelous and great Martand temple where big sized stones have been used with perfect fittings. After setting his home strong he set for conquering other countries and in this spree he conquered Punjab upto Multan, then Kabul, then to Marevard, Lucknow and handed over these areas to his cousin. After sometime he again began a new spree of conquests when he subdued Shivalik kings, Nagar Kot, Durga Mandir, and then he conquered Jammu after fierce fight and plundered the hidden treasures found in Jammu fort. In his third round of attacks he after looting whole of Indian kings reached upto Sea. He continued his conquests till he commanded control over 500 tributaries of kings. He and his companions were endowed with uncountable treasures. Out of this wealth he distributed about one-third among the people of Kashmir. It is said that he found two saints in Silhat (Bengal) who were called Haru Swami and Maru Swami. He made them his advisors and whatever he did, may it be conquests and administrative activities were the outcome of their advice. After ruling the country for 69 years he handed over his charge to his son- Bias Dev and himself led the life of a saint and stayed for the rest of the life in Partishore Mandir near Bon spring (built by him) along with his advisors. After a long time it is stated he disappeared along with Haru Swami and Maru Swami. His rule extended from 3006-2937 BC i.e., 69 years.

Bias Dev: became the Raja in 2937 BC and tried his most to serve his subjects. His government started to educate the people. He appointed qualified Pandits to educate people and helped them to understand Vedic knowledge. He made the Babal city more charming by giving it a facelift. For providing water to local populace he constructed a big pond which was of great help to people to procure water during winter months, when the water would freeze in the canal and elsewhere. On his desire to go on pilgrim of the temples of India, he took the journey in the guise of a Sadhu and visited many temples where he offered donations to poor and needy. On reaching the borders of Marward, he was told that the king of Marward is celebrating the Soyamber (open marriage occasion) of his daughter. Bias Dev made it a mind to attend the Soyamber in the same

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robs he had droned. On reaching there he found many princes in brilliant fashionable costumes. Gulabon choose Bias Dev as her husband. The father of girl was disappointed on this behavior of his daughter. When he enquired the credentials of this Sadh, he found it that this husband of his daughter was non else but Raja of Kashmir. On finding the facts, he was very happy and arranged a sumptuous marriage party. Raja Bias Dev then returned to his country along with his charming wife along with lots of money and brought golden and silver idols of Maha Dev and 99000 Sali grams. These idols and Sali gram he donated to Martand temple and other temples and died in 2881 BC i.e. after ruling on state for 56 years.

After the death of his father Dama Dev was sworn as Raja in 2881 BC. He was noble Raja and tried his utmost to serve his subjects. It is only once that he imposed harsh punishment by using timber shackles. Since then all types of its activities like thefts, disturbances, depression came to end. He considered service of human beings a very good cause rather than worshipping idols. He lived a simple life. His queen however built a temple in Kathura village called Margi-Shor After serving his subject for fifty eight years; he left the world in 2823 BC. His successor Raja Simha Dev also served his subjects in their betterment and prosperity. He was however an idol worshipper and like his father would not take meat. Due to noble and good governance of the Pandav kings it is stated that the population of Kashmir extended to such an extent that the plain areas were not now available and the people had to live on hill sides and sloppy areas. It is said that he constructed many temples and a village at Sempora. During his last days his cousin Shaga by name forcibly molested the daughter of a landlord. On receiving the complaint he killed his cousin on carrying this heinous act. Although the mother of the culprit begged pardon on account of the crime, the king justified the killing of the son of his brother. The mother of the deceased burnt herself on the pyre of his son. This incident shocked the Raja and he died soon after in pain and agony in the year 2769 BC, after ruling for 54 years.

Dama Dev's son Raja Gopal Dev was a weak person because of his constant illness. Consequently he could not discharge day to day affairs of the governance faithfully. It is due to good and administrative caliber of his minister Shashu Pal that the government did run smoothly.

During the rule of this Raja as luck would have it that the king of Khaltan invaded Kashnagar and killed the king of this kingdom, who was brother in law of Raj Gopal Dev. When the Raja received this news he dispatched a strong army under the command of Shashu Pal. When they reached near the mountain Ton, the army of the enemy overpowered

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and killed all of them. This terrific incident had a severe effect on the already bad health of Raja and he died soon after. His period of kingship extended upto 2756 BC. (i.e., for 13 years).

Wazia Nand: the younger brother of late Raja ascended the throne. He after setting right his government intended to take revenge from the king of Khutan who had killed his minister along with his forces. He with about 2 lakh forces invaded Khutan. After fierce battle going for several days the Rajas army defeated the forces of Khutan and captured both Khutan and Kashgar. The king of Khutan was captured and prayed the Raja to set him free. The defeated king offered his daughter Simran Rani to him along with Khutan kingdom. He then returned to his kingdom along with lot of his wealth. He thereafter served his people with dedication. He built a beautiful temple and named it Wazia - Aishwari with an artificial cow suspended in middle of it by magnetic action. He died in 2731 BC, after ruling for 25 years.

In connection with creation of universe and human beings (on our earth) by God almighty we in our words can give some idea about this subject after consulting the holy book Quran, the revelations of God and his last prophet Muhammad (SAW).

It is Allah who has created the heavens and the earth and all between them in six days. Then He established himself on the throne (32:4). He has raised the heavens without any pillars that you can't see. What we see is the blue vault of heavens, but there are invisible forces or conditions created by Allah which conveys of his innumerable powers and glory. Here day refers to conditions before the earth were created at their places (35:5). Our one day is compared to one thousand years or as at other places equal to 50,000 years. It says "the time has no relevance to our time span and space in Allah's schemes. In fact they mean very long periods spanning upon epochs, aeons and approaching to infinite times. In the history of our material earth we may reckon six great epochs of evolution. After initial creation He is constantly in authority to order "be it as directed" (Kun) and it takes shape instantly (Fayakoon). God has total authority and directs and control all affairs. He has not delegated his powers to any. Allah does not need to take rest. His throne exists over the heavens and is still as near to us our wind-pipe (Shah-Rag). He has complete power over all creation. He has full powers to hear us and know all actions and our thoughts. The broad classification of six days is stated to be: The throwing off of our planet from cosmos matter and directing it "to form as directed" (Kun) and it forms as directed (Fayakoon). (2)- The cooling and

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condensing. (3 and4) -The growth of primary plants and animals. (5 and 6)- Parallel growth of starry realm and our solar system.

God's work as not ended but it still goes on and is ever changing. Allah says "we have spread spacious carpet beneath, your feet (our earth) and raised mountains (as nails), so as to make earth stable and not to roll over. When conditions for survival of Man were made favorable he (man) was created from wet rotten clay (salsaal), which was then moulded into shape and then dried to the extent it could emit sound. Then it was further fashioned and perfected in superanimal form and then the spirit of Allah (Ruh) was breathed into it, which gave it movement and senses and made him superior being our all creations (Khalifa of God). God created day and night and other unlimited useful things to help man to live in this world comfortably.

He conveyed his commandments to him through his prophets from time to time and country to country and accomplished this action through his last prophet Muhammad (SAW). The man has to live here for a short period of time and then has to return to God to be answerable for all deeds (good or bad) as conveyed by God through prophet Muhammad (SAW). For good deeds he will get rewards and for bad deeds the punishment.

The son of Wazia Nand was not seated on the throne but the son of Gopal Dev i.e. Sukh Dev was given this seat. Due to the good and clean governance of the earlier Pandav kings the Kashmir government extended to the far away areas i.e. up to Punjab, Delhi, and Turkistan etc. No sooner he assumed the charge, he did not paid the attention to his duties but began to keep himself busy in musical and dance parties and used to move out for hunting. He, in order to shun the responsibilities handed over the charge of administration to the son of Raja Wazia Nand i.e. Rama Nand. Seeing the worsening situation Rama Nand wanted to get rid of the Raja, so on finding a chance while hunting in mountains of Panjtarni Amarnath, drowned him in the Lidder Nalla and declared himself as Raja of the country in the year 2687BC. He first of all set right the administration. Then he began to take stringent measures against the rebels such as the Raja of Jammu and Nagar Kot. To come over the financial bankruptcy he doubled the income tax. He brought complete peace in the country and all the people appreciated his activities. Due to peaceful conditions the subjects became affluent and prosperous; He died in 2630BC after governing as a Minister and Raja for fifty seven years.

After the death of Raja Ram Nand his son Sandiman became the Raja of Kashmir. He was an able administrator and a builder. He founded

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a beautiful city named Sandiman Nagar. He also built Mahadevi temple along with other twenty one temples and Razishti temple on Shankrachariya hillock (Takhti-sulaiman). After setting right the management of his kingdom, he made up his mind to conquer the countries which were a part of his kingdom. For this purpose he raised many battalions of army with full warfare equipment and conquered nearby states including Kanoj and then after visiting holy places of India he made a move towards Kabul and Kandahar. The king of Kandahar requested the Sandiman to have a peace, friendship and offered his daughter to Sandiman on account of good will. The king left the conquest spree and returned to his country. As ill luck would have it his charming and beautiful wife sank in Atak River while crossing in a boat. On account of this unfortunate accident he would have become a condemned king if the king of Kandahar would have not offered his 2nd daughter in marriage. She was more beautiful than the earlier one. With the new queen he regains his senses and began to fulfill his responsibilities and obligations. Unfortunately after a period of about five years he lost the hold on his responsibilities and died in this situation after ruling his country for 65 years.

Mahan Dev the son of Sandiman became the king of Kashmir in the year 2565 BC. Unfortunately he entrusted the affairs of the government to his brother Kaman Dev, who was arrogant and made the subjects to suffer due his hefty demands and ill behavior. He even tried to befool the king and picked up quarrels with him. The king could not handle him when the government dignitaries were forced to intervene. The valley was divided in two parts. The southern part was handed over to Mahan Dev and this area was called as Mahan Raj (Now Maraz) and Kaman Dev the north of valley known as Kaman Raj (Now Kamraz). The king of Maraz made his people happy and prosperous while Kaman Dev occupied Sandmat Nagar subjected his people to suffer due to his arrogance, so much so many of them fled from his area and as refugees fled to Maraz. During the period of governance it rained in torrents for many days causing floods and loss of life property of the people. The village Marhama of Mahan Dev is even today remembered as the village of a great king who ruled with compassion and justice and the Temple Marhama a grand building of his time is still remembered as his great achievement. Raja Marhan Dev ruled upto 2510 BC i.e., for 55 years.

Chandra Dev: The son of Marhan Dev became the Raja of Kashmir in the year 2510 BC. He was a foolish king and forgot all the affairs of the country. He utilized all the revenues luxuries. It is said he increased the number of queens and engaged himself in dancing and singing all the

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time. People and the nobles were great sufferers. Thugs and thieves made it impossible to let them live in peace. Everyone was happy when he died in year 2458 BC, without an offspring.

Anand Dev: The second son of Raja Marhan Dev ascended the throne in the year 2458 BC. As the country had turned as a place of looters and blood suckers, he used very harsh method to bring peace and tranquility. It is said that he hanged thousands of people, thus turned the country to hell to live in. People as whole were happy when he died during the year 2430 BC.

Dripta Dev: The son of tyrant Raja Anand Dev was seated on the throne in the year 2430 BC. He tried to bring the country to the normality and development. He built a temple named Jawalamukhi at Shada. He was a strong man as the people of Kashmir know the Pandvas as strong men. His brother Harnam Dev in his last days rebelled against his governance, managed to possess a strong army and by his ill luck an arrow pierced in his eye which bought him to death bed in 2379 BC.

Harnam Dev: He occupied the seat of Raja when he entered the capital as a winner in battle against his brother. This Raja proved to be a degraded fellow, drunkard, indulged himself in dance parties, spread terror among his own population, raised wine trees and directed his subjects to do so. He opened free sale of wine for poor people at Humayu Sara. Adultery and gambling were added to other vices. The commander in chief of his army was perturbed and revolted against the king, unfortunately he did not succeed and was killed in the battle. This made the king more arrogant and helped the persons who supported him by remitting two years revenue. Durgas son Rangu wanted to take avenge of the king and he was successful to kill the king when he was on a spree of hunting along with his companions. Thus his rule of terror terminated in the year 2340 BC, after 39 years of miss governance.

His son named Salkan Dev was nominated as Raja. He also engaged himself in bad habits like his father, but worked on one day in a week (Saturday) to take up administrative matters. He spent in this way twenty eight years of governance and was recalled to other world in 2312 BC.

Raja Sanya Dutt: was sworn in as king of the unfortunate dwellers of the land. It is shameful to write about his deeds. He was an arrogant and useless fellow decorating himself and hating to do any good work. His minister once brought a beautiful girl in royal robes and charged him one crore dinars for staying with the king. The king lost all his wits in the

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company of this Gopi and was killed by his brother Mangla Dutt in his royal bed chamber.

The new ruler Raja Mangla Dutt was also a photocopy of his brother. He was drunkard, liquor shops were available everywhere, dancing and singing affairs were common and whole of the land was in ruins. It is said that due to anger of God's a poisonous wind prevailed for six days which took toll of thousands of people. He while in his luxuries died in the year 2256 BC, after turning the country in ruins in his 39 years of misrule.

The son of deceased king viz Khemrandra Dutt after ascending the throne tried to set right the administration of the country. Unfortunately he was not destined to proceed on the right path. He began to follow the footsteps of his father and preceded some steps ahead of him by way of molesting the women of his country. He did not even left the wife of his minister Durna and it was Durna who with the help of Raja's servants murdered him. He occupied the crown of Raja for 26 years.

In the year 2910 BC. the son of murdered Raja viz Bhim Sen occupied the throne. His first task was to change his capital from Babul to Sandmat Nagar. He proved to be a cruel ruler and reduced his subjects to utter poverty due to excessive taxation. The Kashgar estate was a part of Kashmir which was snatched away by the king of Fatan inspite of the fact that the Raja dispatched strong batch of armed forces which was buried under snow while crossing Korakuram mountain range. It is said that a physician named Tarjan came to Kashmir who treated the queen but on the complaint of one of the students of physician he put to death the physician without conducting an enquiry in this case. He built a temple on the banks of river Jhelum (Veyth) which was named as Kotishwar temple. He died after misruling the country for 61 years i.e. 2129 BC.

Raja Inderson the son of deceased king after occupying the crown behaved in the same manner as that of his father which further aggregated to the already worst situation of the country. It is said that the agriculture sector by their innovative methods increased the crop production and they became affluent and arrogant. Due to the prosperity to the extent that they became atheists. The king alone with his subjects committed all types of ill deeds and sins. The king handed over all administration, powers to his minister namely Shorendra, but he became suspicious of the ministers way of working. When Shorendra smell rot, he arranged his own army and attacked the king. The king's army was nearing to defeat but the minister forces did not sustain, with the result they were defeated and the minister was arrested and roasted alive. Similarly the king of Nagar Kot

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rebelled against the rule of Inderson but was defeated and killed. This king full of vices died after ruling for 46 years.

Raja Sunder Sen: succeeded his father in the year 2083 BC. he and his subjects even denied the existence of God but forgot all the religious commandments and moral values. It is stated that father-in-law was allowed to cohabit with his daughter-in-law. All of the habitation of Samdat Nagar had fallen to the dragon of wine, almost naked dance shows, crimes of lethal nature and kept busy themselves in gambling day and night. Under these fearful circumstances, God the almighty sent a man among them namely Nand Gupta, a potter to guide them to straight path of Allah as he had sent Prophets, Moses, Noah and Loot and others in the past. Nand Gupta would move from door to door to preach the people to change their bad habits, be afraid of God and obey the commandments of God as revealed to him. Inspite of praying them to part with the bad habits for a long time, they did not take notice to his preachings instead they made fun of him and would say that the man has turned mad. One day when his efforts did not help him to convince these deaf and dumb people and was full of sadness, he was commanded by God to leave the city and go on the top of a hill nearby along with his obedient servants of God, he obeyed the orders and it was about midnight that he heard fierce thunder along with this an earthquake shaked the whole area violently. They saw that the land in the centre of the city cracked and buried all the buildings along with human beings and tremendous spring of water gashed all over even in surrounding villages and in a small span of time all of the area was buried under the sea of water due to fall of a mountain side in the river which stopped the water to gush out beyond Khadynyar (Baramulla). With this catastrophe the rule of Pandaw dynasty also vanished from Kashmir. The historian record the date of this destruction as 2042 BC. The city Sandmat Nagar along with adjoining villages has turned into famous sweet water lake now called Wular Lake. Note: The hillock Kral Sangri is on East of Dal Lake along Zabar Wan mountain Range and not on any side of Wular Lake. It is now at present called as Nowsangri of Shakur Din Baba.

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4: The Malva Rajas, Godhra Dynasty-I, Jammu Rajas

After the God's wrath spread over a vast habitation the country remained disturbed for a long time when the fortunate ones selected a man of Malwa dynasty of Rajas known as Lou. He ascended the throne in the year 2042 BC. He was a king who ruled with justice and put down all mischief mongers. He developed a grand city in Lola valley named as Lolo, were there were eighty lakh four thousand well planned households. This however is an exaggeration it can be 80,400 houses. Besides he established a village exclusively for Brahmans. He ruled for sixty years upto 1982 BC.

Raja Kishen or Koshi Sen: This Raja ruled with justice to all. He laid the foundation of a village now called Kolar for Brahmans. After ruling for seventeen years from 1982 BC to 1965 BC he breathed his last.

Raja KulKander/Khakindra: took the possession of the raja of Kashmir in 1965 BC. During his rule he colonized two villages Khakapora (Kakepora) Pulwama district and Khonmuh in Anantnag district. He died after ruling the country for thirty years up to 1935 BC, with justice and complete peace. After the death of his father it was his son Surendar who ascended the throne. He tried his utmost to help the people of his country to live in peace and self esteem. After constructing a city in Gurez area named Sorak (Suru) and the villages of Sorus, Sond and Shurat he colonized these with Brahmans. Besides these he established Narendra Bhavan and so many innes or important routes for the benefit of travelers. As he had no male child he adopted a boy named Lono Besides he had a daughter Kitabon who was brought up with utmost care and provided with best possible education She was an intelligent and wise lady. By the fate of events she got married to Brahman Asfandyar along with his foster brother Lono. Kitabon lived happily for a long time with her husband, but

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as ill luck would have it, the king during his old age was killed by Lono. The beautiful lady was thus forced to pass on the life of destitute. After a short time Lono was also killed. Here at home the king also died in 1888 BC, without a heir-a successor to thrown. Thus the rule of Malva dynasty came to an end.

In absence of a Raja the dignitaries of the country caught hold of a man named Godhar and seated him on the throne of Kashmir. Assuming the charge he tried his best to make the country a happy and healthy domain. He left no stone unturned to take welfare steps and many development works. He laid the Godhar villages in Sabra (Paieen) Best Heil and Devsur sub division and populated these villages by Brahmans. He died after ruling the country for 32 years (1888BC. 1855 BC.).

Raja Sodaran: the son of the deceased king was a noble soul who took utmost care of his subjects. He colonized the subdivisions of Adwan and irrigated the dry lands by digging a canal named Sonoman. He died in the year 1820 BC. thus ruling for 35 years. The son of Raja Sodaran Raja Janak was crowned in the year 1820 BC. He as that of his ancestors ruled with justice and helping the people all the time to overcome their difficulties. In Kamraj Pragana he colonized the villages of Jaloo and Bagi-Jaloo. His rule lasted for 32 years as he died in 1788 BC.

The elder son of the deceased king i.e. Raja Baldev became the king of the country. He was also a noble and generous king. He established the villages of Baldevpur (now Balawpur). It was during his tenure that a king of Ujjain Bhikam invaded the country but the king gave a heart breaking defeat to him that compelled him to return back in Shame. It was during his time that the Himal- Nagirai love story did actually come forth. Himal was the beautiful charming daughter of this king and Nagi Arjun after seeing Himal fell in love with her. Soyamber for marriage of Himal was held and on this occasion Nagi- Arjun was present wearing clothes of a beggar. Himal selected Nagi- Arjun as her husband. The king although distressed had to bow down to his daughters selection as he loved his daughter to the core of his heart. After some time her husband left for his home without informing Himal. She was dismayed and would wander from place to place. After a long time he traced him and thereafter they lived a happy married life. The Raja ruled for 53 years when he was taken over by death.

The son of Baldev namely Raja Nalsen turned out to be a cruel ruler. His merciless behavior and tyranny was responsible for killing of more than one lakh people and torched thousands of others of his own country.

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People for a long time remembered his cruelty and would utter the words Nal Sen for a cruel man. Ultimately, as stated "God waits but avengers the wrong doers." His palace was engulfed in terrific fire hazard in which he and his three sons were burnt to death. Thus came an end of this dynasty.

Rule of Jammu Kings- Second time

The first ruler from Jammu was Dya Karan (3180 BC) was followed by his son whose name is not known to historian upto date, the grandson of Dya Karan was Som Dutt who after ruling the country fell to the war of Kourv and Pandav as fought in Kurukshetra in the year 3117 BC. Consequently their rule ended during that year.

As per practice adopted so far, the dignitaries and the nobles of the country selected Gho Karan from Jammu dynasty as the Raja of Kashmir in 1625 BC. His rule was the peaceful era. The people became prosperous and lived a threat free life. After establishing his Raj he made his mind to proceed for pilgrimage of Indian shrines along with some of his followers. He visited almost all the shrines of India and donated lakhs of rupees at the shrines. He completed his sojourn in three years. Then on his orders his ministers built the temple of Sharika Devi named Pradhman Peeth on Maran Mountain and donated the village of Brand for providing expenses for this temple. He died after ruling for 26 years in the year 1589 BC.

His son Raja Prashad who ruled after his death was a pious noble man. He loved to have a company of saints and God fearing persons. In this sojourn he found a saint named Durna and it is due to his preachings, he parted away from the governance and handed over same to his minister namely Bamboor. In this way he remained the king for 11 years. The construction of a temple of Pratiswar at Sherkoot Mountain now known as Sangri Baba Shakoor-ud-din (R) is the sign of his rule in Kashmir.

Wazir Bamboor's: rule was cut to 8 years and during these years he ruled with full justice and people lived a happy and prosperous life. Then after seeing a beautiful woman named Lolari, he fell in love with her which he could neither control nor conceal. He left everything and began to sing love songs Lo, Lo, Lari so often. Seeing his condition Lolari also fell in his love. He was wondering here and there and in this state of mind he fell to the death trap. The vexed Lolari also passed away after hearing about his death. Both of them were burned on the same cremation ground. With his death the governance of Jammu kings received a great blow.

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The Rule of Godhar Dynasty- Second time

After Nalsens death along with his three sons in a fire hazard of their palace the Jammu Rajas ruled Kashmir for 55 years. Now the dignitaries and nobles once again selected Pratap Sheel who was connected to Gul Gandar family of Godhar dynasty as the king of Kashmir in the year 1570 BC. He was a grandson of Raja Gul Gandar. He ruled the country with courage and justice, the government machinery was set right to promote peace and prosperity for all. He found the city named Partap Nagar at the base of Lar Mountain and laid foundation of a temple Partap Ishwar at Mach Bhavan. He died during the year 1534 BC after ruling for 36 years. Some historians have written that he was converted to a stone by a woman magician who loved him because of his extra ordinary features.

Hazrat Suleiman(AS) (As Solomon)

Hazrat Suleiman (A.S) (as Solomon) was the son of Hazrat Dawood (David) (AS). Both of them were the prophets of God. Suleiman when a young boy of 11 years age was in a position to correct the decision given by his father, when a person in possession of an orchard complained against a shepherd who had let loose his sheep in his orchard which damaged the fruit trees to extent these trees could not be in a position to bear fruits for about two years. Hazrat Dawood (AS) directed the owner of the sheep to hand over all the sheep to the orchardist as compensation of the loss incurred by him. Hazrat Suleiman pleaded before the king, his father Hazrat Dawood (AS) that the trees damaged are not in a position to bear fruits for all the time but for 2 years alone, as claimed by the petitioner. Hence the sheep owner may be directed to hand over the sheep to the orchardist for 2 years only. During this time the milk and off springs of sheep would suffice the amount of compensation due to the orchardist. This decision was appreciated and accepted by Hazrat Dawood (David) (AS).

On an ominous day the people of Kashmir were wonder struck when Sulaiman (AS) with Jinns and birds making rounds of the valley in his flying throne and then settled on hillock (on southern bank of today's Dal Lake). All the people hereby wanted to see him- rich and poor. They were taken aback to find his magnanimity and grandeur. Raja Narinder presented himself before the grand visitor who addressed the people to help themselves to overcome their difficulties through the will of God. The valley was under floods from the time when the Sandiman Nagar was drowned by water. The water touched many fertile lands which produced crops in about half of the valley upto Bijbehara, consequently the water of Jhelum added to the floody water, people could not raise crops. Hazrat

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Suleiman ordered the Jinns to clear the route channel of the river Vyeth and blockade at Khadenyar due to earth quake. The order was compiled by Jinns and the people were saved of the immanent catastrophe. Raja Narinder was fortunate to present himself before the Prophet of God. He was wonder struck by the magnanimity of Hazrat Sulieman (AS). He felt that he must remain in the communication of the great man.

After the death of his father he became the king of Egypt. It is said that his reign extended for 40 years (992 BC-952 BC.) Solomon would understand the language of birds, animals and jinns. The winds were at his command and he would travel over his throne on winds for a morning and evening walk for a distance as fast as one month's journey on foot. He with the help of Jinns was able to make vessels of big dimensions and great weight as one vessel was sufficient to prepare food for his soldiers. Some Jinns were great sea divers, securing pearls and gems from seas. When Solomon was at his prime of power and glory Allah tested him for subordination by inflicting a serious illness. Due to illness he stays as a dead man on the throne. He sustained the illness and begged Allah alone for forgiveness. After some time he recovered in full. One day calling a roll of birds, he found the Hoopoe absent. As good luck would have it the bird presented himself with all details about the queen of Sheba named Bilqis. She was the queen of a peaceful land with full co-operation and confidence of the people. She and her subjects worshipped Sun and Heavenly Stars. Solomon after some correspondence invited queen to his palace. In the mean while a Jinn brought the throne of queen in a very short time and handed over the same to the Solomon. When she arrived at the grand palace of Solomon, she saw her throne there in a better form. She was just wonderstruck to see the grandeur of the king and his just and beneficent behavior acknowledged for herself and her people with gratitude the light with which the kingdom of Solomon was favored by Allah's grace She recognized the Allah's prophet in Solomon and received (accepted) the true religion with their inner will with heart and soul. The temple in the hillock called Razishta Shwar temple build by Sandiman. Solomon constructed Batul Muqadas and made it the Qibla,while Hazrat Ibrahim along with his son constructed Kabbah some 1300 years before, which was by the orders of God declared as QIBLAH Prophet Muhammad (SAW).

The death of Solomon could not even be noticed by Jinns for a long time, till the boring insects reduced a portion of the staff on which he was leaning two week to support him. He had unlimited wealth, large armies, best breed of horses, but he used all these resources available to the Allah's unity and standards. For further detail refer below.

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Raja Sangram Chand: the son of late ruler held the reigns of government in the year 1567 BC. He began to rule the country with justice but his health declined within 1 year when he had started the construction of Sangrampur village. He died in the year 1532 BC. Raja Alarkchand the younger brother of Raja Sangramchand held the reign of government in the year 1532 BC. He was an honorable ruler helpful to dispense with the problems of the people in just manner. In the Lar sub division he built a city at the base of water-gang Mountains. The houses of the city were so congested that one would move from one end of the city to other over the roof tops with ease. Here he constructed a canal called Lar canal through the city to irrigate the land. He ruled for 31 years.

Raja Beram Chand: the son of deceased ruler ascended the throne in 1501 BC. It is said that he would visit one hundred shrines every morning and take bath in each shrine. He would distribute the revenue received each day to the needy and poor in the evening. One evening when he had distributed all amount received, a Brahman asked him to donate some money to him. As he had no money he asked the Brahman to sell him in the market. A man who recognized the king purchased him for one thousand.

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5: Buddhism in Kashmir

Buddhism became a wide spread religious philosophy of Indian origin which teaches the lesson of elimination of self and earthly desires to attain Nirvan (perfect bliss and release from Karma).

It was during the period of Raja Kanishka, who converted to the religion of Mahatma Buddha; organized fourth Buddha council in Kashmir. The main participants in this conference were Asvaghasa, Vasumitra and Nagarjuna. Besides there were 500 Arhats, 500 Bodhisattvas and 500 Pandits. All texts of all 18 schools of thought were examined along with references on these texts and discussions were held for six months. The results after discussions were complied in two treaties-Upadesa-Satras and Vibhasasastras. These along with proceedings of the conference were engraved on copper plates. King Kanishka directed the concerned officers to construct a Vihara for safe storage of these plates depicting important result of the discussions and keep a vigil that no one lays his hands on the results of the conference. These were stored in stone boxes specially prepared for this purpose. The place of their safe storage has not been discovered so far by archaeologists. The various names of places mentioned in this context are Kanzalwan or Kundelwan (Gurez), Kuntileun, Kond (Qazigund), Ushkar, Ahám (Bandipora), Kanelwan Budmul. Even Heiun Tsang who came to the valley could not locate the hidden treasures. After the conference Buddhist spread the message of Buddha with new vigor and zeal to far off places like China, Tibet, Ladakh and other places in Central Asia. As per Kalhanaa Pandit's statement, it was king Surendra who after conversion to Buddhist faith ruled the country in 1st century BC. Majhantika a vertex Buddhist missionary was deputed to Kashmir by King Ashoka who converted the original residents of Kashmir- the Nagas- to Buddhism. It is said that a Buddhist saint Naga sena/Nagarjun

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a disciple of Shaikh Saham who was propagating Buddhism in Harwan area of Kashmir during the period of Turkish kings converted the King Menander- a great warrior to Buddhist faith, who was then responsible to patronize this religion and propagate it far and wide. He in his last days turned to a monk and joined the Sanga in a Buddhist Vihar constructed by him earlier.

Select Ashoka who belonged to Raja Sapanji Nar's family and Shakonies grandson as recorded in Kalhanaa's Rajtarangini and Tarikhi-Hassan. Ashoka proved to be active, hardworking and disciplined king. He managed to spread his kingdom beyond the confines of the valley upto China, Kabul, Kandhar. Heun Tsang is stated to have liked the Kashmir valley so much so he wrote down fifty Pushtaks while sitting in the gardens of the Valley. He habitated two villages i.e. Shash Kalter and Vitistatar. In Tarikhi Hassan their name as is prevalent even nowadays are Pinglen and Pateh Vot. He settled Brahmans in these villages. The historians have recorded 89 villages which were thickly populated during Ashoka time. These were situated in Khofurpora (left side) and Dachnipora (right side) i.e. on the left and right side of Lidder nalla (in the middle of it). The rule of this king is stated to last for 51 years (1425-1374 BC). The king then change his religion from Hinduism to Buddhism and lost no efforts to spread it far and wide. It is stated that he dismantled the famous temples in Bijbihara locality and replaced them with Stupas and Ashoki Shore temple. In Hoke- letri, Valerhil villages and at so many places he raised many stupas and dedicated these to Buddhist monks. He dismantled the Shiva temple of Vijishver and constructed a strong wall in which he built two Buddhist Stupas named as Ashokeshwar. Thus he was the first destroyer of temples and idols. He founded a city on left side of river Lidder (Khofur Pora)where he constructed beautiful palaces and high buildings. The historians write the number of buildings as six lakh which seems to be exaggeration. He constructed a strong wall around the city. Some historians have written that he has founded the Srinagar city, this is however a fiction. Srinagar city has been founded by Raja Parvarsen. Some historians have confused this Kashmiri Ashoka with the Ashoka of Magadha (India) whose capital was at Patleputr (Patna) who was also a Buddhist and made hectic efforts to spread the religion of Buddhism even in West Asia and China.

Ashoka the Buddhist king of Kashmir could not face the utter opposition of the people especially: the low caste tribes and his policy of forceful conversions to Buddhism. He resigned from the kingship and worldly affairs and took refuge in Buteshwari temple, near NaraNag spring

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on foot hills of Budh-Sher. As already indicated that Ashoka the Raja of Kashmir ruled from year 1425 BC to 1374BC and the historians of West indicate that Buddha was born 550 years before Christ i.e., 550 BC. He in case the date of birth of Ashoka is taken to be 1425+25= 1450 BC, then the Ashoka of Kashmir was born some 900 years before Buddha. How can he become a Buddhist king in that situation? Actually the Buddha the great is stated to have born 1600 years before Christ i.e. 1600 BC. in that case it is possible that the Raja Ashoka of Kashmir must take up the religion of Buddha. However we have to ascertain as to what was the date of birth of Mahatma Buddha, then it is possible to set the records right. In addition to this controversy we cannot set aside the presence of the Ashoka the great whose capital was located at Magadha, who changed his faith to Buddhism when he, by his own eyes, saw the warring forces that were killed in the bloody war of Kalinga in thousands. He was a descendent of Morya dynasty and son of Bindosar. Western historians have indicated his date of birth at 263 BC. It is stated that the whole of Bihar and also the elders of the king were already converted to Buddhism. It is also written in history books that this Ashoka conquered Kashmir and after some time paid a visit to Kashmir and gifted, a Bodsanga along with 5000 Budh monks and construction of Cachnyas and Vihars thus making the city a seat of great learning and the centre for spread of Buddhism. The important requirements for prayers and meditation (Dhatas for Buddhism are "Holy places", "Holy tree," "Holy stones," "Holy rivers, springs" (caltyas"). While all other could be met with ease in Kashmir valley but the Bodhi tree (*Ficus Religiosa* Linn) or the Banyan tree under which Prince Siddhartha attained Nirman, being a tropical tree does not grow in the valley. They after efforts selected the tree of Bune (*Platanus Orientails* Linn) as a substitute and brought the plant from Greece to Kashmir. Fortunately the tree survived over here. They planted it in Vihars, residential places and road sides. They also engraved the picture of Mahatma Buddha on its trunk and began to prostrate and pray the image of Buddha. (For further details consult the book "The Trees of Our Heritage-" Vol-I by M. S Wadoo).

This discussion concludes that Ashoka of Kashmir and the Ashoka the great existed at different times while the latter visited the valley only once. Detail research in this regard is the need of the time.

Raja Ashoka was replaced by his son Raja Jalok as the king of Kashmir in the year 1374 BC. He on assuming the charge organized the administration efficiently by breaking up the government functioning into seven departments and checking the working of each department

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personally. He took forceful action against the rebellions forces and set perfect law and order throughout the country. It is said that he worked under the able guidance Pandit Awad Bhat. He did not follow the religion of his father but reverted back to Shivism (Hindu Dharma). He would almost go Labraj, Bahara and even Baramulla to worship the idols in temples especially of Bijishwar and Nand Kishore. He divided the subjects in the sects of Brahmins, Shatris, Vishas and Shudras. One of his settlements is named as Rabha- Dala in Lar sub division. It is said that he could make gold by use of a herb named *Utalis Katipia* and also had a proficient scientific mind to invent new things. He was by core of his heart always willing to help the poor and needy. It is said that a woman demanded to provide her human flesh. As per his promise he presented himself to her provide her requirement. The woman on account of this gesture of the king was surprised and praised him for such generosity and vanished. It is said that she was actually a Jinni and had come to his court to test the extent of his generosity. Although he segregated *Shudras* as the low cast, yet he would often go to watch their entertainment shows. He also conquered Kandhar, Bakhtar, Kanoj and Bihar. It is said his queen Aishan Devi build Matra Chakra and Hast Malki buildings and denoted these to poor subjects. She also reverted to Shaivism and a devote of Nandeshwar temple. He was perhaps the first king to settle foreign craftsman in his domain and made the people prosperous. He died in the year 1314 BC. after a period of good governance of sixty years.

After his death Raja Dhamodhar the brother of late Raja took over reigns of governance. He was also a Raja of good heart and head like that of his brother. He built his city capital at a plateau known even these days known as Dhamodhar Woder. He also built a village named as Toda Sathu. In the year 1282 BC. He handed over his kingship to his son Narindara when as per legend the Brahmans converted him to a snake.

Raja Narendra: soon after assuming the kingship came to limelight when Hazrat- Suleiman (AS) came to Kashmir from western country (Egypt) whose description is given in *Tarkhi-Hassan* (History of Hassan), as per information obtained from the history of Ratnagar translated by Mulla Ahmed. He was in praise of Allah (God) for most of the time, a noble king and Prophet of God. Kings -Hushak, Kushak (Dashak) and Kanishak- were of Kushan dynasty. Ranjit Sita, Ram Pandit in their Rajtarangini writes that Kanishaks summer capital was in the south of Kabul called Kapeshan. Kalhana considered the period of their governance as "Golden period". The Mountain on which the Prophet of God landed is called Jit Lark Mountain and thereafter Takti- Suleiman. From the time of his

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arrival in the valley, the valley was called as Bagi- Suleiman (Garden of Suleiman) during Muslim rule. Some historians are of the opinion that Kushans captured political power in North India. It is therefore doubtful that the king Kanishak is one of the three princes who ruled Kashmir as per orders of Prophet Suleiman (AS). However the coins of the period of Hushka and Kanishak have been recovered from Kashmir and also the three towns raised by them are sufficient proof of their rule in Kashmir. Also Kashmir has, due to its natural beauty, lush green coniferous forest, vast meadows with multicolored varieties of natural flowers and grasses, sweet pure waters in *nallas*, springs, lakes and rivers has attracted foreign monarchs, religious personalities, tourists and traders. The valley on this account is also called the valley of Pirs and Saints. Even the Gautama Buddha, Sufis, Mughals and poets have been all praise of this piece of Heaven on Earth and have declared it as the best place for meditation and finding out the living example of oneness of God the Almighty.

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6-Hushak, Kushak (Dashak) and Kanishak

The three princes although being Turks of the faith of Hazrat- Suleiman (AS) were directed to govern the country keeping in view the welfare of its inhabitants. They therefore took all the necessary steps jointly with due consultations to achieve the aims as directed. As already pointed out they raised towns and villages in their name and did not interfere in the religious affairs of their subjects. It is stated that some of the disciples of new faith the Buddhist as for example Nag Arjun, while propagating Buddhism was forcibly converting the people of Hindu (Shivism) faith to Buddhism. This behavior of Nagargun was deeply resented by the majority of the population and they requested the princes to check the unethical overturns of the Buddhist monk. The princes due to insufficient strength of armed forces and also due to their policy of non- interference in religious matters of their subjects were not in a position to take strong action against erring elements. The general masses suspected that the conversion process is assisted, .secretly by the three princes. Their doubts were strengthened due to the conversion of Kanishka to the Buddhist faith. The ultimate result was a mass uprising against the princes after holding of 4th convention of Buddhism by Madah Mak the disciple of Nagaarjun with open support of Kanishka. The Brahmans and Buddhists came to open war against each other. They destroyed many religious places of each other and a reign of bloodshed ensured for a pretty long time. The princes were overthrown thus their rule ended just after 41 years from 1282-1241BC. The Brahmans selected Abhimanyu who belonged to Godhra dynasty as a new Raja of Kashmir. It is recorded in the annals of history that the Turk princes the rulers of Kashmir were in all characteristics akin to the people of Kashmir. They were sympathetic to all of their subjects.

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Last Ruler of Godhar Dynasty- Abhimanyu

This last ruler was ascended the throne in the year 1241 BC, had links with Godhar dynasty. He quelled all the religious confrontation and effected peace to the country. He tried his utmost to propagate Shivism and wipe out the new faith of Buddhism. A scholar who appeared in his kingdom from India namely Chandra Chariya was helpful to the king in propagation of Shivism. The king inturn laid a village namely Abhipur (now Abhpora) for this scholar in Shivism. Another village Kandoor was donated to Brahman. It is stated that during his period of governance heavy rains and snowfall was experienced for about 4 years and the population of the country was ready to migrate to plains of adjoining areas to beat the unbearable cold conditions in prolonged winter months. It is stated that Chandra Chariya came to their rescue and the climatic conditions turned mild due to the prayers of the saints and the people heaved a sigh of relief. The king however because of the teachings of his Guru Chandra Chariya turned against the Buddhist faith and used all his resources to wipe out this faith from his country.

Gautama Buddha: On the foot hills of Himalayas within the kingdom of Kapalwasto state, a son named Shakti Muni was bora to the king. He considered this son as a good omen for his kingdom and nick named him as Gautama Buddha which in Sanskrit means an "Enlightened Man rich in knowledge". He had a keen sight of observation. Without information to his guards he would move out his grand palace, and find the world of common man in distress and disarray. Some of the people were crying in pain, some people were carrying the corps of a dead to cremation ground, his relatives crying and weeping on the death of their dear ones. Some were hungry running here and there to beg for a morsel of food. One day he happened to go to a temple of a Goddess. To his utter dissatisfaction he found that a young girl duly decorated in the customs of Goddess was scarified at her alter and the Pandits/ (Brahmins) uttering Shalooks praying the Goddess to accept the sacrifice of the girl child. One day he saw some upper class persons (Brahmans) beating to pulp a Shudras (*Malleah*) simply because he came so near to a high cast Brahman and incidentally touched his loongi. Yet another day he saw the people killing a goat, tearing it into a pieces just to fill their belly. One day he found that a young charming woman being burnt on the pyre of her dead husband forcibly. The observations made him sad and he began to think over these events again and again. To find an answer to the questions he contacted the Brahmans of the nearby temple. There preaching could not quench his thirst. There upon he abandoned his palatial residence in the year 1560

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BC and stayed in solitude in the forest of Gaya (Bihar) under a Banyan tree (*Ficus religiosa* Linn). After a long time he received the Divine inspiration. Then he led a strong campaign against the cruel, inhuman, authoritative, intolerable and arrogant religious practices of that time. He advocated the need for such of a religion which is based on highest human values and supreme moral standards. His lesson would specify that the value and respect of a human being is in much esteem than that of the religion. Buddha's message transformed the society to revolutionize to a new order of love and respect for all the creation of God. The cast, color and creed had no place to divide human beings. All the human beings need to be treated equally. Buddhism became a wide spread religion philosophy of Indian origin which teaches the lesson of elimination of self and earthly desires to attain Nirvan (perfect bliss and release from Karma).

It was during the period of Raja Kanishka who converted to the religion of Mahatma Buddha organized fourth Buddha council in Kashmir. The main participants in this conference were Asvaghasa, Vasumitra and Nagarjuna. Besides there were 500 Arhats, 500 Bodhisattvas and 500 Pandits. All texts of all 18 schools of thought were examined along with references on these texts and discussions were held for six months. The results after discussions were complied in two treaties-Upadesa-Satras and Vibhasasastras. These along with proceedings of the conference were engraved on copper plates. King Kanishka directed the concerned officers to construct a Vihara for safe storage of these plates depicting important result of the discussions and keep a vigil that no one lays his hands on the results of the conference. These were stored in stone boxes specially prepared for this purpose. The place of their safe storage has not been discovered so far inspite of great efforts by archaeologists the stone box containing the text on copper plates have not been traced. The various names of places mentioned in this context are Kanzalwan or Kundelwan (Gurez), Kuntileun, Kond (Qazigund), Ushkar, Aham (Bandipora), Kanelwan Budmul. Even Heiun Tsang who came to the valley could not locate the hidden treasures. After the conference Buddhist spread the message of Buddha with new vigor and zeal to far off places like China, Tibet, Ladakh and other places in Central Asia. As per Kalhana's Pandits statement, it was king Surendra who after conversion of Buddhist faith ruled the country in 1st century BC. Majhantika a vertex Buddhist missionary was deputed to Kashmir by King Ashoka who converted the original residents of Kashmir- the Nagas- to Buddhism. It is said that a Buddhist saint Naga sena/ Nagarjun a disciple of Shakh Saham who was propagating Buddhism in Harwan area of Kashmir during the period ot Turkish kings converted the King Menander- a great warrior to Buddhist

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faith, who was then responsible to patronize this religion and propagate it far and wide. He in his last days turned to a monk and joined the Sanga in a Buddhist Vihar constructed by him earlier.

From the historical records one can infer that the Rajas who interfered in the religious sentiments of their subjects or made their life miserable had to face a miserable end. In other words we may conclude that it is the prime responsibility of a ruler to usher peace, good will, mutual understanding and faith, honour and dignity and clean answerable administration. The ruler himself or through his administrative set up should not interfere in the religious belief or make them to change their religious beliefs. The Rajas who have tried to interfere in the religious beliefs of their subjects especially by force have ultimately been condemned and thrown away from governance. The examples of Asoka three princes and Abhimanyu can be quoted in this context. It needs to considered and probed into as to why king Kanishka ordered to conceal the outcome of the deliberations, of 4th Buddhist council which were conducted for a long period of six months and discussed by all 18 schools of thought after framing the two volumes of books (Treaties Upadesa Sastaras and Vibhasa Sastras) and the text was engraved on copper plates. These were deposited in specially prepared stone boxes and the boxes were kept in safe and hidden custody in a Vihar with the strict instructions by king himself ordinarily these deliberations should have been propagated far and wide. It is probable that a consensus was not arrived at between all schools as is evided by the of worthy preachers of this new faith. The grand principles of Buddhism as taught by Mahatma Buddha that all religions and faiths are to be respected. People should not be divided into casts and no discrimination should be enforced on account of the religion. Now have a look at the ruler Ashoka. He dismantled all Brahmin temples especially at Bejbehara and elsewhere and constructed Buddhist Vihars over these places. The king burnt alive one of his queens. The Brahmins were furious and he had to abandon the crown. Also the disciple of Shahsham i.e. Nagarjun began to convert Brahmins forcibly especially in Harwan area, which made Brahmins furious and finally both the religious bodies came to open fight with the result that the government of three Turk kings had a fall and a Hindu ruler was placed on the throne causing a great blow to Buddhism.

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7:Malwa Dynasty- Second time

Raja Gonand—III: ascended the throne after demise of Raja Abhimanyu in the year 1241BC. as the deceased ruler had no offspring hence the Raja of Kashmir passed to the Malwa dynasty once again. As soon as he assume the charge of kingship he set right the wrong doings of the previous ruler. He aimed at governing the country with justice to all his subjects. All the people were in praise for his generous and clean governance, lie died in 1183 BC. Hence his kingship lasted for 35 years. After the death of Gonand the III his son Vibhishan took over as Raja of country. He also governed taking care of all the sects of his people and did not leave any stone unturned for peaceful and comfortable living of his people. He ruled for 54 years from 1183-1129 BC. The son of the deceased king viz Raja Inderjeet occupied the seat of Raja and governed for 35 years. He conquered some areas outside Kashmir i.e. in India. He served the people of his country with heart and soul. Kalhanaa Pandit has made no mention of his Raja. Other historians have described the rule of Vibishan and Inderjeet as that of Dev Rajas of Ramayana. Period of his rule is stated from the year 1129BC -1049 BC.

Impression on the horse. The King saw the impression of the hand of Chander Lekha his love for her redoubled. He sent message to her for giving her hand to the king. Ultimately the king called the Brahmin to hand over his wife to him which he straight way rejected. The king was in a ferocious mood and ordered his soldiers to surrender the residence of Brahmin and bring Chander Lekha. She broke the cordon and went to his father in laws residence when he was briefed of the circumstances leading to their arrival over here. He was full of rage reached the abode of king Narpura near Kanarpur (today's Simithan) near Bijbihara. He showered fire in form of cloud bursts and electric discharges, when the whole city

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got burnt along with the king and the residents. Some of the lucky persons escaped to Chakdhar Plateau. When the news reached to the sister of Shishros Nag i.e. Raman Ara/ Sati she lifted a part of mountain to punish the king. On reaching there she found the king with his residential area was already destroyed. Then he threw the mountain stones over area 5 yojns i.e. about 45 Sq miles. This stony land can even now be seen on the upper side of Litter village covered by bushes of sorts. The Nag along with his daughter and son in law are stated to be residing in Shesh Nag.

Raja Shahdah: was lucky to have escaped to Bijbihara with his foster mother. Shishras Nag destroyed the city Kinarpur of Raja Nar along with his subjects in the year 988 BC. All the historians have praised him in re-raising of the ruined city and undertaking the strenuous efforts to govern with justice and good will. His rule was inclined to help the people under all circumstances. As he was an intelligent king his ministers and other departmental functionary worked with a deep sense of duty and dedication. During the last days he engaged himself in Puja of Shivji Mahraj. He left this world in the year 928 BC after ruling the country for 60 years.

Raja Otplakash: occupied the throne in 928 BC. In the Rajtarangni his name has been recorded as Utplakash. This name indicates that his eyes were very charming like that of Kanwal (Lotus). He took great interest to help people to enjoy the best fruits of his kingdom. He laid Haranpur village in Phag Pargana where the river Sindh passes through the middle of it. His rule extended upto thirty year and six months when he died in the year 898 BC.

After Otplakash his son Raja Harniakuh or Raja Harniakh took over the reigns of governance. He founded a village Ranal Abad in Phag Pargana up to Naseem bagh. His period of governance is stated to excell and people lived in peace and prosperity. The period of his kingship lasted for 37 year and 7 months from 898 to 860 BC. Rajatarangni of Kalhana has missed the mention of this Raja.

Raja Harniakul: succeeded the throne after the death of his father in the year 860 BC. He laid the foundation of a village named Harnutas. His period of kingship was peaceful and the people were satisfied with his governance. His rule extended from the year 860 BC up to 800 BC.

Raja Dasskul (or Vassokul or Vaskul): ascended the throne in 800 BC. This Raja extended development works and gave further impetus to the progress and prosperity of his subjects. His rule extended for 60 years i.e. up to 740 BC.

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Raja Meharakul: the son of Vasokul took the charge of king in the year 740 BC. The long period of his reign i.e. 70 years was a period of lawlessness, bloodshed and tyranny.

He would kill people on some flimsy matters each and every day. It is said that wild cannians were available to him to relish the meat of the people killed by him. While finding a picture of a king of Sangopal Deep (Srilanka) on the brocade of one of his queens, he took an oath to punish the King. He arranged his forces and went on a conquer spree. He conquered and looted all the areas falling in his route and finally conquered the Lat Hol and Karnataka. With the help of the Rajas of these places he reached the Sangopal Deep and overpowered the king and killed him. He ordered the sign of Sun should be branded henceforth on the clothes. He appointed his own officers and took over the conquered island. He turned back with enormous booty and wealth. Through the Pir Panjal mountain pass while on journey through a dangerous path one of the elephants slipped down a gorge, the elephant cried and cried in pain till his death. The cruel Raja was thrilled to hear the cries and snoring of the elephant. He ordered that one hundred elephants to be slipped down at this place. He enjoyed the pain and death of these poor elephants in this way. This place where they were thrown down to die is called Hast-Vanj.

During his reign a king (Prince) of Turkistan invaded his country. He along with army fought back like tigers and effected a miserable defeated the invader. On reaching to Kashmir he laid out a village at Haldar, named it as Meherpur and donated/dedicated it to Brahmans.

He dug a canal called Kundran/Chandru/Chunk in Khorapara area where in center the Lidder nalla flows. Unfortunately a heavy massive boulder rolled down and stopped the forward flow of water through the canal/ nalla Lidder. The cruel king instead of digging of a diversion channel was taken over by his whim that he was directed to remove the boulder by a pious and chaste lady by pushing it with her hands. On the orders of the king lakhs of men, woman and their grownup off springs were made to undertake the job but the boulder did not budge an inch. These all people were killed by the king's order treating them to be Mallech (low cast and unchaste illegitimate parents and child). Some historians have put the number of people killed ten lakh and more. After killing of so many innocent people, the daughter of a potter appeared on the scene. First of all she asked the king as to why he did not directed the woman of his Haram i.e., queens to undertake this job, so that he would know as to the action taken by him is based on facts and it was just possible that out of his love toward her queens he would abandon this practice. The king

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was ashamed and kept quiet. The young girl then prayed to God to bestow her power to undertake this difficult task. As God has directed his people who only bow before him that he is so near to them as his Shah-Rag (Breathing Vein). He listened to her prayer. She touched the stone with her two hands and pushed it to one side. Lo and behold that the stone actually moved to a side and water in the canal flowed down as usual.

The Brahmin historian i.e. Kalhanaa Pandit has a remarkable tilt toward Brahmins. He writes so often that all people are Mallechs (low cast/of no use) except Brahmins. He says that king under reference was a king of Hun dynasty, who brought many people from Gandhar (Kabul) to Kashmir. His capital was the town of Sialkot and executed the people of Buddhist faith and demolished their Vihars and temples.

The history of this king is showed in mystery. In other words we should not include all these mythical stories and tales in the history books - This may be good reason that the historians have omitted the description of such unethical stories. It is written that the king after the miraculous movement of the stone was in deep sorrow on his activities. He was a broken man. He was overtaken by a painful disease and was crying all day and night in pain. To get rid of this painful condition, he arranged a Havan (a ceremony observed by Hindus) where in a fire is lit and around the fire Brahmans/ Pandits sit in their pooja dress and chant some mantras and side by side offer (throw) specially prepared food items/ fruits etc to the goddess of fire)- big fire was lit. When the fire was on its peak the Raja plunged himself in the fire and his end result was a chunk of ashes and some half burnt bones.

After offering himself to five by his father; Raja Buk occupied the vacant throne in 670 BC. As he had grown up seeing the tyranny inflicted on the people by his father, adopted a noble and generous attitude of governance. He carried out many development works. He built a temple and named it Bak Swami in the village of Bakeshwar and city called Poonch situated at about 40 meters away from Tos Mountain towards Baramulla in today's Budgam district. He also dug a water canal which was much useful to the people of the valley. It is unfortunate to record the story of a woman (who was a Jinni) with whom the king fell in love. When the love story developed in full, the woman invited the king to ceremonial party. The king along with his 100 sons and grandsons and Ranies attended the grand ceremony. On reciting some Shaloks she directed all of them to bow before her. As soon as they fell to the feet of the woman all of the party members along with the woman vanished. In this way the rule of the Raja came to an end after 63 years and thirteen days.

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The throne was then occupied by Raja Kathenand, also called Cathead in the year 607 BC. The historian Hassan indicates his name as Shati Nand. There are no further details available about this king. Hassan and Kalhana have indicated the period of his governance was peaceful which lasted for thirty years i.e. up to 577BC. After the death of this king his son Wasunand occupied the throne of Kashmir. He was a proficient writer of love stories. His famous book "Sammar Shaster" was considered as a classic compendium. He was in praise of wise and learned personalities and ruled with justice to all for a period of 52 years up to 525 BC.

Raja Nar-II: This king occupied the throne after the death of his father. No other details are on record by the Kalhanaa or Hassan. His rule extended up to 60 years, when he left this world along with all possessions in the year 465 BC.

Raja Akch (Kalhana) Achh (Hassan): This Raja also occupied the throne of Kashmir for about 60 years. The village of Akchbal was founded by this Raja on his name (today's Achabal village with famous spring of Achabal in Anantnag district. It is a general talk among the people that the water of Achabal spring is actually the water of Bringi Nalla which disappeared in virgin thick Deodar forest slope and sprouts in form of spring at Achabal (Further details can be had under the Mughal Kings). The actual name of the village founded by him Akchwal has in Kashmiri language changed to Achabal i.e. the word *Wal* has changed to *Bal* and the name of many places has accordingly been suffixed by Bal. To quote a few example of the places which have been founded where water could be readily available for use (as already stated) such Saderbal, Hazratbal, Namblebal, Telbal, Gagribal etc. This Raja passed away during the year 405 BC and his son Gopal Datiya/ Gopal Dut (Rajtarangini/ Hassan). He prolonged justice in all the activities of administrating the country. He had a passion for constructing buildings in newly laid towns and villages and also constructed temples. Some villages he laid out are Sikandar Pora (now called Kandar) Khuli Pora (now called Khul Narwaw) Badigam (Hygam) Sofia (Khag) and Washika (Wachi). He repaired the temple at Gopadari Hill (Shankracharya) called Zishtishwar and laid out Boxer Watica Gupkar village(now a Mohalla of Srinagar city) and donated it to the Brahmans (Pandits) for meeting the expenses of the temple. He banned the slaughtering of all types of animals generally killed for human consumption. The king died in the year 344BC.Thus he ruled for 61 years.

After his death Gokaran -II became the Raja of Kashmir. No more details about this Raja are available expect that he constructed a temple on his name viz *Gokorneshwar or Eangeshwar*. He died during the year 286

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BC after ruling the country for 58 years. The son the late king Narinder Datya (Rajtarangini) Narinder Aditya (Kalhanaa) occupied the crown. He constructed Khan Khal.

Shivbuneshwar temples and his advisor named Ogar built Shiv-Ogresh and Matri Chakar temples. However the exact location of these temples is not known. His coins which have been traced out indicate his name as Devsahigigal. He died in 250 BC after ruling with justice for 36 years and three months.

The son of the late Raja; Budhishtra-I/Judhister who due to having small eyes without proper vision to see clearly was named by public as Andhyudister occupied the throne. He ruled the country with complete care and people's satisfaction during the first phase of governance. Afterwards as ill luck would have it he fell in the hands of mean and selfish people he turned arrogant and began to disgrace the elders and the straight forward and honest people. He began to have the company of woman folk and obey their commandments. His unwarranted and obese actions. The ministers and other functionaries of the government turned back to his orders and instructions. The result of this mismanagement was that the surrounding rules were bent upon to uproot the Raja. He tried to console them but they were adamant with the result the Raja was forced to leave the country. He ran away to India with some of his queens and with two to three other persons. In India it is stated that a ruler identified him and killed him. Other historians have written that the brother of the Raja Andjudishter i.e. Abister, invaded Kashmir with the support of Alexander the great and the Raja was not in a position to fight but left Kashmir and thus Abister became the Raja of Kashmir. In India Andjudister sought the help of Raja Poran (Raja Poras). Raja Porus along with Andjudister were engaged in fight with Alexander when Raja Porus was defeated Andjudishter was also killed in the fight. Thus the rule of this king Andjudister lasted up to 192 BC. after ruling the country for 58 years. It is also stated that Alexander killed Abister and his associates after finding out that they had conspired to kill Alexander and handed over Kashmir to Raja Partap Aditya who belonged to dynasty of Malwa kings of Bakermajit. Abul Fazal in this history Ain-i-akbari writes that Judister after expulsion from Kashmir was put in Drugjan jail where he died after some time. The Wazirs invited Partap Aditya who was a relative of Bikram Aditya to rule the country. As already stated that the rule of Andjudister lasted for 58 years i.e. from 250BC to 192 BC, while the Alexander of Greece (Sikandar) invaded India in the year 326BC i.e., 76 years before

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Andjudistra occupied the throne of Kashmir. How it is possible to link Andjudistra with Alexander.

Buddhism and Kanishika of Kushan Empire

In many history books the rulers of Kashmir from 1st century onwards have been written as Raja Megwahan (Gopal Dut) who ruled for 35 years, then Sirishta Sen and Raja Haran etc. Therefore it is necessary to go back to the year 1600 BC and check up the events from the Indian history, where it is stated that in the Kapal Wastu State- on the foot hills of Himalayas a son was born to the Raja of the state in about 1600BC, who was named Shakti Muni. This boy was inclined towards the worship of God from his early age. Then he abandoned to rule the state in the year 1550 BC. and left his home and began to pray day and night to God under a banyan tree (*Ficus- religioso, Linn*) for a long time. When he achieved Nirwan he founded a new faith called Buddhism. His teachings discovered the complicated ideology of casts praying of numberless gods and other teachings of Hinduism. He would preach that a human being should distance away from worldly attachments. His simple way of life and teachings were so impressive that most of the people of Bihar turned to be his followers. After some time the Raja of Magadh Desh also converted to Buddhism. Then this faith spread all over India and even in Tibet and China.In the reign of Ashoka it became the state religion of India and during the two thousand years this religion spread over one third of the Asian population. Then after about 884 year the Ashoka II occupied the throne and constructed eighty four thousand temples of Buddha I (Vihars) in India within 5 years and placed ashes of Mahatma Buddha in these. The son and the daughter of this Raja Mahindra and Sankramati made the Raja of Lanka and his queen to send Buddhist preachers to Kashmir. On their request the Raja of Lanka dispatched the preachers of Buddhism not only to Kashmir but to Kandhar, Mahesha mandal, Banmanti, Aprant, Maharashtra, JkanLok, Mahont and Swami Bhumi. Thus by their teachings the Buddhist faith spread in a great speed than that of Raja Ashoka I.

It was the Raja Kanishaka who was the ruler of Kushan dynasty. He, as stated by historians, took to living in forests, about thirty years which helped him to overcome all difficulties in future as in the year 120 AD he took over as Raja from Kadphises II. He expanded his rule to Mahtra, Punjab and in his lost phase occupied Kashmir as well. He defeated the Chinese forces thus stopping the payment of yearly tax as was mandated by his predecessor when he lost war against Chinese. During his tenure he

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deputed efficient administrators and issued strict orders to them to help the people to achieve progress. He laid out beautiful palaces in his capital Pushap- Pur and Mathra and Texila. He also raised a palace in Kashmir called Kanshpur and a high tower over the Buddhist ruins. He had a great desire to raise beautiful houses, idols and the coins. He shaped the idols to the various signs of Mahatma Buddha and made all efforts to spread the message of Buddha far and wide. He constructed long and lofty pillars with inscriptions of Buddha's teachings. He also raised Stupas, cities, Vihars, Samaraks and Bodhi temples Buddhist religion followed by him is stated to be adifferent one i.e. Mahayani Buddhism. This cult he spread far and wide by sending Bikshaws to central Asia, China, Japan, Indo-China and other countries. He also arranged the forth Bodhi conference at Srinagar (Harwan) where he deputed 500 Bikhshows to have a consciences about the teachings of Lord Buddha. The final results were carved on stones which were deposited at an unknown place in stone boxes as already deliberated. He minted coins for use in different countries under his rule. One of the places (Harwan) was selected for minting of coins in Kashmir. These were discovered in Bandipur area in 1987. The coins is stated were in two hoards of provincial coins of 137 and 238. One side of these coins depicted the picture of Raja and the reverse side of the different Iranian and Indian deities. The Buddhist monasteries and stupas have been traced at many places such as Kutbal, Kanishpur, Darkot, Ushkar, Ambren, Handwara and Kanzal- Wan (Gurez). The coins are generally of humped bull on one side and a humped camel on the other usually in Dirhams, tetra-Dirhams amd Dinars; cast in copper and some in silver. During his rule the Greece (Unan) and Indian people came closer to each other. They began to take advantage of each other's knowledge, for example Kanshik and Kushan Rajas learnt the art of House building preparation of idols and coins from the artists of Greece. The Gandhara Art School helped each other in this venture. Indians taught the decimal system to the whole world along with geometry. The Buddhist monks brought the plants of Chinar from Greece and planted these in Vihars of Buddhist Monks.

Then carved the figure of Gautam Buddha and began to I prostrate the picture of Buddha carved on the base of the tree in lue of Bhodhi tree (*Ficus religiosa Linn*) which cannot grow in Kashmir

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8: The Ujjain Rajas

Partap Adit: This Raja ruled from 192 BC to 160 BC. Although he was a foreigner but as a ruler he behaved in such a manner as if he was the son of this soil. He consolidated the peace process and helped to restore the confidence in his subjects and made it an important aspect of his policy to make the country a prosperous state for all its inhabitants irrespective of cast and creed. After the death of Pratap Adit his son named Jalukas-II ascended the throne. He also governed smoothly and tried his best to help his countrymen in all affairs with justice and magnanimity for 32 years up to 128 BC. After the death of this ruler his son Raja Tanjan occupied the seat of Raja of Kashmir. His wife named Wag Pusta was a wise woman who helped her husband to run the government smoothly. A famous poet named Chanderka (who is stated belong to the progeny of Bias Avtar) wrote a drama which earned great applause and appreciation of masses. He constructed Tanjishvar temple and laid a city called Katka. The queen established Ramish and Katimish agarhars for Brahmans probably at Bijbihara. It is stated that during the period of his reign in a certain year when the paddy crop was just ready to be harvested heavy snowfall was encountered, which caused complete destruction of the crop. This caused great upheaval, in the country. Many people died due to starvation. They could not find anything to eat. The people reduced to skeletons. The king tried his best to ward off the effects of this human misery. He imported food grains from where ever it was possible and distributed it among the needy persons. In spite of spending the whole amount available from all sources the effects of famine could not be wiped out. Seeing the misery and disturbed plight of the masses, the king resolved to burn himself to death. His queen was perturbed and told her husband that the gods will definitely help you to ward off this miserable situation. Then both of

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them prayed to their gods. It is said soon after lots of dead pigeons were found to be dropped from the roof tops every day and the people would relish these pigeons. Thus they were saved of this catastrophe. This Raja died in the year 92 BC. after ruling the country with due care and service to his subjects; his queen also burnt herself along with her husband on the same pyre. The site of their pyre is called *Wak Pushta Tawi* perhaps located at Kulgam. There was no offspring of the king hence the responsible personalities of the government selected Bijay or Vijay the descendent of Bijay rulers as the next Raja of Kashmir during the year 92 BC who ruled for 8 years i.e. up to 84 BC. He laid out Bijbihara town on his name and declared it as his capital. He constructed a great temple called Vijisver at his capital city. He ruled with great care and made the populace happy and resourceful.

After the death of this Raja his son Jai Inder became the Raja. It was his advisor *Sandimat* who helped him to occupy the throne and gave him proper and much useful tips to run the government properly and to the satisfaction of his people. Due to closeness of Wazir Sandimat to Raja some of the jealous and unscrupulous elements in the government tried to draw a wedge between the Raja and his Wazir and after some time they were successful to make a dangerous rift between the two. The Raja dismissed Sandimat. The mischief mongers also spread a rumor that Sandimat was ready to occupy the throne by killing the Raja. On hearing the rumour Raja Jai Inder issued arrest warrant against the dismissed Wazir. Consequently the Wazir remained in prison for ten years.

The Raja in the mean while was over taken by a fatal disease. This caused great concern to Raja as he had no child to take up the crown of Kashmir after his death. Also as the government work suffered in absence of Wazir Sandimat the people were all anxious to help Sandimat because they were given the best service and protection against all evil elements during his tenure. This thought pinched the Raja and he ordered to hang the ousted Wazir. After hanging Sandimat he also died just after a few days in the year 47 BC.

After the death of the Raja Jai Inder, the question of occupying the country was discussed thoroughly by the elders and all of them choose unanimously the son of late Wazir Sandimat whose name was Ari- Rayee. However Ari-Rayee being a saintly person did not accept to take the position of the Raja of Kashmir but on the insistence of all concerned he gave a yes signal and as Raja he took pains to make his people happy and prosperous, but after sometime he engaged himself in prayers and did away with all the worldly pleasures. Some historians have written that

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he would on each morning prepare one thousand idols of Shiva or if he could not do it, he would make pictures of the same number of idols on a stone and then alone eat anything. He would there after worship in so many temples. This extra ordinary ascetic nature of the Raja did not allow him to attend to his duties resulting in the mis-governance. The dignitaries and concerned people were worried to find out the successor to the throne. Fortunately they picked up the grandson of Andh Yudashtra named Megwahan. It may be recalled that Andh Yudashtr's son Gopal Dutt had ran away to Kandhar and his son Megwahan was born and grown up at Kandhar. It is also stated that Megwahan was an intelligent person having great experience and statesmanship. This boy had just been married in a *Syomber* with the daughter of Raja Prapag Jyotshi named Amrita Prabha. As soon as the proposed Raja Megwahan received the invitation at Kandhar he accepted the offer and made the arrangements to assume the charge as soon as possible.

Here in Kashmir Raja Ari-Rayee gathered the nobles and public representatives and asked them to relieve him of the kingship as he loved to be praying gods all the time and select a competent man in his place. Then he left his kingdom in 01 AD and is stated to have entered the cave said to be Ari- Rayee's Cave since then.

This Raja constructed a temple Sandeshwar, at the place where his father was hanged. He built Ashaishwar temple in the name his Guru Aishan Dev in Aishabari village (now called Ishber), a temple of Thida Devi at Theed, a temple of Bhima Devi at Nambroo (where he vanished in the cave). He dug a canal Avi Kal from the river Sindh and for its expenses he laid a village Avi in Lar area (at present Ganderbal district).

The legends connected with this priestly Raja are the common stories which were considered as a part of history in prehistoric era. These have no relevance for the student of history at present. A dead man or the burnt ashes of a man like Sandimat cannot be brought back to life. This Raja is neither Sandimat nor Sandeman, but Ari-Rayee. The real Sandeman in historical books is Raja Sandeman who ruled the country from 2687 BC to 2630 BC. He was the son of Ramanand. Kalhana a devotee of Shivism has elaborate beyond the logical boarders the mythological aspects of Rajas of Shiva ideology.

Megwaham along with his wife and lots of money and gifts reached to Kashmir in the year first Christian era. A grand reception was arranged for him. As soon as he took over the charge, he was helpful to poor and down trodden people of his Raj. He issued strict orders against killing of

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animals and made all efforts to enforce these orders beyond the confines of his country. He raised a strong army and invaded the kings ruling on his way to Sri Lanka and after subjugating them enforced the law about protecting of all animals. After crossing the sea he reached Sangal deep (Sri Lanka). The king of this territory named Bibishan surrendered and offered gifts to the king. He also promulgated the orders of banning the slaughtering of animals in his country (Sri Lanka). After a few days stay he returned to his country. Then he established the system of justice. It was his routine to personally petrol the city in disguised clothes to find out the difficulties in any faced by his subjects and issued orders to solve these problems. He will also help the poor by dropping cash at their door steps. He also established charitable houses to help the needy and butcher's and hunters whose business was affected due to ban on killing of animals. Kalhanas description of Megwahan seems to be highly exaggerated and one is made to think that he was a super natural personality who would not get drenched by even heavy rain. The story of a man whose son was seriously ill and the Pandits had directed him to sacrifice an animal if he wanted to let his son to recover and it is not a sin to sacrifice an animal to save the life of a human being. It is said that the king offered himself to be killed to save their only son and drew out a dagger to kill himself. The petitioner seeing this act of the king vanished. It is written that this act of the king was appreciated by the God and the king proved his sincerity to protect the animals and offering the sacrifices at temples. It is stated that while conquering Marward in hot season, his soldiers were faced with lack of water and fodder for animals especially horses. God helped the king by providing water through many springs which appeared in dry desiccated land or the snakes helped the king to cross Atak River and while his boat was just to sink in Wular Lake. There are other fairly tales about this king, indicating the style of writing the history in the past.

The king laid the villages of Mushitgram, Megwahan, Agarhar and Meg Muth and his queen Amrita Prabha was the daughter of a foreigner Buddhist, constructed Lok Stupa Buddhist Stupa in Tibet and Amrit Bhavan near today's Oomteh Bhavan (near Soura). The Nadvan Nihar is stated to be near Marwarah near today's Idgah and Khadna (Rani) Vihar was near Khadynyar of now days. Megwahan (safety from vain) after ruling with justice for 34 years died in 35 AD.

After Megwahans death his elder son Raja Srista Sen / Parversen I or Tanjan II (Kalhana) occupied the throne in 35 AD. He ruled the country with justice and in peaceful environment. He constructed the temples of Mater Chakra and Pazmeshwar and the Kangra area was donated to

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meet the expenses to be incurred for these temples. He had two sons namely Haran and Turman. He constructed some mini temples in Purana Ohashtan (today's Pandrethan near Badmi Bagh cantonments South side on the base of mountain. In Kangra he constructed Tugarat Vahi as detailed by Hassan Khoihamii. He died in 65 AD after ruling for 30 years.

The next Raja of Kashmir is named as Hernia (Kalhana) or Harrañ (Hassan). He authorized his brother Torman to act as his Prime Minister, but this arrangement was not favored by some jealous and mischievous elements in the government which made Torman to rebel against his elder brother. He drove to such an extent that he issued coins in the country on his name. This action was not taken lightly by the Raja and arrested Torman and jailed him along with his wife Anjana. She was pregnant at that time and managed to escape to Nagar Kot and delivered a male child in the house of a potter. The child was named as Parversen. When this child attained maturity his father died. Parversen after knowing his decendency begun to consider himself superior to other children. Then he began to think about making a revolt against the Raja of Kashmir because his mother, who belonged to the Suraj Bansi clan, told his son all about the history of his father. Parversan proceeded to pay a visit to the temples of India along with his uncle Jai Inder. During this period the Raja of Kashmir Hernia also died after ruling the country for 30 years in 95 AD. without a male off spring. The responsible personalities of the government therefore approached King Samander Pal Jogi (sometimes called 2nd Bakermajit) to select a ruler for Kashmir. Acting on the quest of nobles of Kashmir, he dispatched Mater Gupt- who was a well known Kashmiri Brahmin with great knowledge and wit subjected to immigration from his home Kashmir due to utter poverty. The Raja of Ujjain was fascinated by one of his Shaloks when he in dead of night brought a lighted candle to the king, when all other servants in Rajas secret chamber were fast asleep. He was pleased with him and asked him to leave for Kashmir along with a sealed envelope. When Mater Gupt reached Herpora, the nobles of Kashmir who were already informed by the king of Ujjain about his arrival, greeted him and after reading the contents of the letter decorated Mater Gupt with the crown of the Raja of Kashmir in the year 95 AD.

Raja Matra Gupt was not swayed away by the pomp and show of becoming the Raja. He was grateful to his Guru Samander Pal for providing him a chance to help his own people by taking over the reign of Kashmir. He distributed large amount of money to the poor and needy besides helping his nobles. He was helpful to his relatives by appointing them in the government service. After a period of seven years the Raja heard

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about the death of Samender Pal Jogi, he abandoned the throne in favor of Parversen in 102 AD went to Kashi, where he lived as a hermit for 10 years and died in 112 AD. He also was regular in providing gifts of value to his patron. Samander, who would distribute it among Brahmins and poor.

Praver Sen the next Raja of Kashmir was again a descendant from Malva dynasty. This was the fourth time that this dynasty took over to rule the kingdom of Kashmir. He after setting right the administration decided to offer most of the revenue of his kingdom to Matra Gupta and he acted on this decision till the death of Matra Gupta. He helped his high officials including advisors and ministers by presenting sumptuous gifts. After ruling the country in peace and justice he made a mind to include more territory under his domain. He raised a large army with updated warefare arms, He set his feet on all the Indian states till he reached Ujjain. Here he came to know that the son of Samander Pal Jogi (Bihirmaj) etc- Pratap Sheel (Sailce Dutya) has been denied the kingship of Ujjain. He crushed his enemies and handed him his lost kingship. The throne of Kashmir gifted by Matra Gupt to Ujjain king was recovered and brought back by this king to Kashnair. He conquered Punjab, Malva, and Savrashtra (near western sea) and some other areas of India. It was his habit to revert back the conquered states to their kings after recovery of nominal amounts and gifts. Even the son of Ujjain King Pratap Sheel who was restored to the kingship rebelled several times was pardoned and left to rule his country. After arrival in Kashmir he was taken over by the desire to build a great city on his name. A legend in this connection as reported by Kalhana says that the Raja wanted to have an appropriate site for construction of this city. One day while strolling in the early morning on one side of Veyth River heard a loud ferocious sound of Jinn (demon) whose eyes were dazzling like fire balls on the other side of river. The Raja was not afraid of him and told him about his desire of building a great city. The Jinn told him that he will enmark the location by drawing a line in lime around the desired site. He can see this line tomorrow morning. The area which was demarcated by Jinn was that of Sharika Devi and Yakshanat called Sharitak (Hariparbat surrounds). This city which he constructed all around Hariparbat was named Srinagra under the super-vision of Chew carpenter. Here he also constructed the temples of five Daves, with the word of "Shri" as surname; Suda Shri, Loki Shri, Maha Shri and Parvar Shri. He also constructed a grand bridge on Veyth (Jhelum) river (Bharat Setu). This was the beginning of the construction of wooden bridges over the nallas and rivers in form of boats in Kashmir. The maternal uncle of the king Jai Inder raised a grand Jainder Vihar and the idols of Buddha and Sokaram (Harvan) and his Wazir (advisor) Murak constructed Murak

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Bhavan which was considered to be a house of heritage during those times. The city was itself a grand city with 36 lakh houses with Dardan Swaman and Vishukarman temples, high castles, tourist spots and cold and clean water in nallas, springs and the river Veyth. As this Raja was, after the rule of Parvarsen from 102 AD to 162 AD, his son Raja Judister occupied the throne of Kashmir, who was born to the queen Ratna Prabha. He ruled the country with efficiency and justice and was of great help to the down trooden people of Kashmir. He was assisted by able Ministers namely Sarvaratha, Sards gupta and Jaya in administering the country's affairs. These ministers built some famous Vihars, Chatyas and other buildings for prayers along with some villages, which have been identified by some historians such as stein, but do not exist at present anywhere. Judister ruled the country peacefully for 39 years and some months and died in 201 AD.

After wards as usual his son Raja Narendra Datiya/ Narendra Odut, born of queen Padmavati ruled the country. He had the honor of ruling the country with grace. Besides he started the Department for preservation of official records (Record Keeping Department). He by starting various development works helped this subject to become self reliant and self sufficient to live an honorable life. He also built a temple and dedicated the same to his guru Narindra Swami. After ruling for 13 years from 201A.D to 214 AD he died, leaving the rule to Raja Tanajan II his second son. He was also nick named as Tanujina. As per Kalhanas historical records, the Raja married Rani Rambha, the daughter of Ratisena a king of Chola Dynasty. It is stated that he appointed Sherudala the other son of Narandara. Datya as his minister and entrusted the administration of the country to him. As the initial stage arrangement worked well, out after some time the Raja and his minister became enemies and in one of the fights minister Sherudala was killed by Rajas forces. Consequently the son of Sherudala ran away from the country in order to save himself from the death by the Rajas hands and took shelter in the domain of the Raja of Nagar Kot. This Raja offered his daughter in marriage of Sherudala. When Sherudala attained maturity, he wanted to take revenge from the the Raja Tanajan II, account of killing his father with the active support of his father in law. For this purpose he enrolled some people to have a band of army duly trained. Then after a few months he after seeking help from Jammu Raja, came face to face to fight the Raja of Kashmir at Banihal. The result of the fierce fight was titled in favor of Sherudala, when the Raja of Kashmir was killed by his forces. Thus the rule of Raja Tanajan II lasted for 43 years from 214 AD to 257 AD it is stated that the Raja Tanajan II was an ardent follower of Shiva. He founded two Shiva temples

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after his name and his wife and decorated these with two Shivalings. His Rani Ranaramba made adequate donations for maintenance of a Vishnu image which was found buried underneath the earth in nearby land. His another queen Amrita Prabah is stated to have founded Amrita Savara. Kalhana has compared this Raja with Rama of Raghu due to his noble character and religious attitude. Kalhana has written that his rule lasted for 300 years. Probably to compensate the error caused due to deletion of the names of some six Rajas in between.

Raja Sarabsen: after occupying the throne in the year 257 AD made hectic efforts to set the train of administration on proper track and regained all areas which were lost by his predecessors after attacking the dens of mischief mongers within India. He befriended of Raja of Ujjain and married his daughter. Then he came back to Kashmir and ruled with justice and Harmony He constructed Bhubeshwar temple at Vicharnag. After ruling for 48 years he died in the year 305 AD. In the same year Gandhrap Sen the son of deceased king became the Raja of Kashmir. He was a careless and arrogant childish fellow. On a visit to Indian places, he found a choir, who would sing songs in the group and churn the songs of birds. The Raja was influenced by this singer to the extent that he remained in his company for almost all time. This action of the Raja reflected badly on the administration with the result that many far flung areas declared independence from his yoke. Also disturbances in administration in his own country made the general public, the armed forces and officers much dismayed with Raja. Consequently the grandson of the Raja Tanajin II named Lachman, who was controlling the far flung areas of Dachaan raised a strong army and besieged the Royal Palace. The army officers along with the people helped Lachman, when he was able to take possession of the Royal Palace. Then Raja Gandrep Sen was put behind bars thus his rule culminated in the year 342 AD after 37 years of misrule.

Raja Lachman soon after becoming the Raja of Kashmir set right the administration, restored law and order in the country. The chief tens and rowdy elements who did not submit peacefully were made to surrender with an Iron hand. In the year 375 AD, the Raja of Multan namely Sokhram Paul did not submit the Rajas orders made Raja Lachman to precede to Multan with a strong army. While reaching Punjab the Raja took rest under a tree and placed a red handkerchief over his face. As ill luck would have it a kite flying in sky took the red handkerchief as a piece of meat and swooped on it, with the result that a portion of the face along with both eyes of the Raja were completely lost. This calamity

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made the Raja very uneasy due to acute pain and died after 3 days, away from his home. Thus his rule was culminated in the year 375 AD, what a sad end after ruling for 32years. His son Bajra Dut was a minor, hence the resigns of governance were taken by Raja Shorak who was the nephew of Lachman and an army officer. He along with his army reached Multan to avenge Sokram Pal. After a battle Sokram Pal was besieged in the fort which lasted for about a month, when the Raja broke the fort and the Raja of Multan surrendered and agreed to pay tribute. Raja returned to Kashmir after entrusting kinship of Multan to Sokram Pal. Here in Kashmir he ruled with justice and helped the people to live a peaceful life. Unfortunately the Raja of Dardistan revoked against the Kashmir ruler and began to make the life of the residents of Kamraj miserable by plundering and looting. Shorak went personally to subdue him along with his forces. The army of the Shorak chased him and in this process the Dards encircled him in a mountain pass. They began to throw stones on the army and destroyed the army of Shorak. Shorak was arrested and imprisoned in the fort of Pattan in Dardistan. On hearing this news the son of Raja Lachman, Bajradut proceeded to Dardistan and fought a fierce battle involving loss of many soldiers and finally reached the Pattan fort. Unfortunately some one of the Dardistan forces who guarding Shorak cut off his head and threw it out of the fort with full force. Seeing this act of cold blooded murder Bajra Dutt' s ferocity knew no bounds and his forces destroyed the fort and threw it out of the fort with full force. Seeing this act of cold blooded murder Bajra Dutt' s ferocity knew no bounds and his forces destroyed the fort and overpowered the rebels after annihilating their forces completely. This was however the sad end of Raja Shorak who ruled Kashmir for 51years. His year of death is recorded as 426 AD.

Coming back after victory- Bajra Dutta ascended the throne in 426 AD turning down the authority of the son of Raja Shorak namely Jai Inder to the throne of Kashmir. Soon after Jai Inder by the help of his supporters collected an army and turned down the authority of Bajra Dut to rule the country and captured Maraz area. Bajra Dut also came to forefront. The war between them continued for about one year and thousands of soldiers died from both sides. The well wishers of country ensured peace between them. A meeting between the two Rajas was called in a tent for peaceful resolution of dispute Bajra Dut killed Jai Inder. The forces of Jai Inder enraged. They attacked the forces of Bajra Dut. Kalhana says 10,000 people were killed in this battle while Hassan say the number killed was 2000. In the end the forces of the slain Jai Inder ran away. Thus the deceitful Bajra Dut returned to his throne after crushing all sorts of rebellious forces. He then paid full attention towards progress

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and prosperity of his countrymen. He in order to wash away his sins built the temple of Wazianeshwari. He also repaired built many temples and provided food grains at the cheapest rate i.e. four paise per *Kharwar*. After ruling for 10 years and 8 months he died in the year 436 AD.

Raja Rana Dutta ascended the throne of Kashmir after the death of his father. It is stated that he was brave, singular in providing justice and singular in offering prayers. He constructed a wonderful residence at the base of Hari Parbat. He was the first Raja who constructed a hospital for treatment of patients esp. for Rani Sena Mukhi dreaded disease in the valley. He constructed a grand rest house named Brehma Mandul far wayfarers along with other small huts on the road sides for stay of travelers.

Kalhana Pandit has brought forth this Raja as a super natural being. He writes that this Raja in his previous life was a notorious gambler and in these practices he lost all his property with the result that he turned to an ascetic and forsake all pleasures of life. He began to prostate many gods and goddesses day and night. Then in the present life he was made a king due to his asctism and puja of Durga. Kalhanas story of this Raja made him a super man and a devta (Devote) and a wizard. He says that he occupied the throne for 300years. He says that Darat Sen the king of Daccan was enjoying the scenery at the bank of a river, when he saw a lovely girl floating in water. He lifted her and brought her up with great care as that of his own child and named her Narmoh. When she attained maturity he declared syomber for her marriage (An open marriage system of a princess, where the princes of different lands take part and any one of them is choose by the princess as her husband). The princess chose Raja Rana Dutta as her husband. Kalhana says this queen was a Devi-Shakti of Vishnu i.e. Lakshmi, who took the earthly form and name (Rana Ramba) and descended from sky to earth. The Raja and Rani constructed Rana Ramba Swaman and Ram Ramba Dev temple at the Mathal Pradevman hillock. In Sangrat Saga village they constructed Joran-Pur Swami temple of Martand.

Amrat Prabha another queen conflicted Amratishwari temple on the left bank of the Zeenish river. In the Raja Megwahans queen's vihar she decorated a beautiful idol of Buddha. Kalhana says the Raja was the ruler of Patal (under ground) as well. He after learning Mantras from Rani Ramba entered in the cave of Namuchi Dev. Some say he along with his wife entered in Bumeh-Zuh cave and vanished. Although the responsible personalities of the government and army waited outside the cave for 3 days no one came out of the cave. On the fourth day it snowed heavily (although it was the month of Sawan (June)) upto one meter height and

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killed many soldiers. This is the same cave in Mattan in which Raja Sandiman entered after wearing the skin of a dear. His rule lasted for 60 years. Some historians state that Nowshervan the pious king invaded India during the tenure of this king with the result the Raja lost some occupied areas to the forces of Nowshervan.

The next Raja of Kashmir is stated to be Raja Dina Datia. He was born of the Rani Ranarmuha. He was a saintly person. When only 11 year old, he set forth to visit the holy places of India. After completing this journey, on return he found a sadhu named Ganpat in a cave situated in Shivalik hills and stayed with him for 12years (some have written 8years) and marched to his place in the year 496AD. Here he straight way stayed at Razashatishwar temple at Shankracharya hill on prayers for one year, when his father abandon the throne and entered in the cave, the nobles and government officials requested him to occupy the fathers seat. He accepted to rule the country when all the people, the officials and judges etc will stick to the conditions put forth by him i.e. no one to speak lies, everyone should fulfill his promise, the property rights of each individual be safe guarded and killing of animals and consumption of meat to be strictly prohibited. When all concerned promised to fulfill his conditions, he occupied the throne in the year 497AD. He ordered construction of a temple at the base of a Shankracharya hill and made this temple as his residence. Nearby he constructed two houses, which were used as treasuries for North (Kamraj) and South (Maraz). He ordered every inhabitant to deposit 10% of their income in the treasury chest voluntarily. The employees who often recovered excess amount were disbanded. The army was retained as such to safeguard the country and was entrusted to his brother Bakermajit along with the keys of Kamraj treasury and authorized him to disburse the wages of armed forces in cash every month. The key of the Maraz was retained by the Raja and was opened everyday in the evening time. The amount available was disturbed among poor and needy. For his own expenses the Raja cultivated a piece of land personally. Whatever income was available through this source, he would deposit 10% in treasury box and the balance amount for his expenses.

Owning to these qualities the Raja was loved by one and all. His orders were keenly followed. After ruling for 34 years he miraculously disappeared in 540 AD.

Some miracles and legends connected with the rule of Raja have been bought forth such as: in case someone would not deposit 10% of income in treasury he would be overtaken by some fatal disease. If someone would commit theft his hands would dry up. In case someone would usurp the

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rights of other man, the sinner would be punished miraculously. The wild animals and even birds would not harm anyone. The Raja walked even over water. He did not taste salt or meat in his life time. These details about the Raja are found in the history (Rajtarangini) of Ratnagar and copied by Hassan from Persian translation of Mulla Ahmad and by Thakur Achar Simgh Shapuria from Munshi Muhammad Din Fouq's history "Tarikhi-Kashmir". Kalhana has omitted this king from his Rajtarangini.

After the disappearance of Dina Data his brother Bakerma Datia occupied the throne of Kashmir. Pandit Kalhana writes that the Raja was so powerful as Vishnu (Tarvi Karam). He raised Bakereshewar temple. He was another Inder Devta and ruled the country peacefully, helping the poor and needy and ruled for 34years with active support of Gulan and Brehman ministers. Gulan was responsible for eliminating all bad characters constructed a temple on the name of his wife called Ratna Vehar and Brahim raised another temple Brachman Math. This Raja prayed to gods that no one should die during the tenure of his kingship. Then after ruling for 42years, he found a dead man on round side. The Raja also died on seeing the dead man. When the dead body of Raja was laid on pier, it did not burn. Then it was thrown in Harmukh Ganga waters. The waters threw the dead body away towards sky. People believed that the king's dead body is still flying in the sky, another myth of Kalhana.

After the death of the Raja his son Bala Datia popularly called Jia Nand assumed the throne of Raja in the year 582 AD. He along with his wife, ministers named Kahshak, Shatragun and Malvi made hectic efforts to bring the administration to normalcy by changing the old order. Then he made his mind to undertake conquering some areas of India. He raised a strong army. In his spree of conquests he conquered Bankalas and raised a building for residential purposes of Kashmiris and named it (Kalambi). In Dharuraj (Kashmir) he constructed an Agarhar for Brahmins and named it as Behed. His three ministers who were brothers constructed a Moth, a temple and a bund. His queen on coming back to Kashmir stayed at Kanoj for some years. On his departure he offered 99,999 horses on charity on his name and on a plaque he wrote in case anyone offered one lakh horses, his name should be erased from the plaque. He had a daughter namely Anang Lekha, who was the most beautiful girl. One day an astrologist seeing the girl before his father predicted that she will be married to a man who would become the king of the Kashmir after you. The king became very sad to know that his progeny will culminate to rule after his death. He then resolved that he will engage his daughter to a low ranked employee. With this idea he married this charming girl

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to an employee who was the son of in charge of the royal stables named Durlab Dron. The girl however did not like this man and gave herself to a minister named Kanak. Her husband was furious to see her flirting with the minister one day but restrained himself and wrote a message- your action warrants to kill you, but curtsy and frankness does not allow me to do so at present. On reading this note the minister was ashamed and ran away from the palace. He became fast friend of Durlab Drone and helped him to take over as a Raja of Kashmir after the death of Raja Bala Dattia. The mother of Durlab Drone was of the Karkut Bansi dynasty. Durlab Drone became the Raja of Kashmir 617 AD.

Thus the Karkut Bansi dynasty began to govern Kashmir. He proved to be a very efficient administrator and tried to make his people prosperous. During his reign heavy rainfall caused flood in the valley. Floods in the Veyth (Jhelum) caused overflow of water in the flood control channel from Nawpora to Kohi Maran (Hari Parpat). This flood channel was laid by the Raja Megwahan to divert the waters of Veyth. In these floods the bund at Nawpora gave way. The waters of Dal Lake also overflowed and submerged the whole tract of Nalan Marg causing great setbacks to the crops. In this worst situation the Rajwas busy to help his people but did not repair the damages. From his queen Anang Lekha only one son was born who died at the age of about twenty years. His name has been recorded as Malhan. This boy was adopted by the Raja Baladat in his life time. After ruling the country for 36 years left this temporary residence. It has been written by historians that the Hijra year started 24 years after his death year i.e. 653 AD.

Our recent historians have informed us that the ascending of Durlab Drone to the kingship in Kashmir is of special interest because form this very period the story of myths and unnatural events about the Rajas, the saints and people have been given way to realities of life. The coins of this Raja with his name have been traced in Kashmir valley. It has been also revealed that the famous Chinese traveler Huin Tsang visited Kashmir during the reign of this Raja. In 631 AD the Raja extended the boundaries of his kingdom. Texila Hazara, Samhapur, Rajouri (Rajapuri) Poonch (Puunch) were under his command. The number of Buddhists was overwhelming. The Raja also had a leaning towards Buddhism but laid emphasis on construction of temples. Huin Tsang visited almost all Buddhist Vihars. He in his travelogue has written that Kashmir abounds in flower trees, medicinal plants, fruits and saffron. There are about one hundred Buddhist Vihars and four Chatiyas of Ashoka where there are some personal belongings of Ashoka kept safe and 500 Buddhist scholars of eminence. He has recorded that people of Kashmir are beautiful, but do

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not stick to their promises, are timid and deceitful. However they are fond of acquiring knowledge and are ardent followers of Buddhism and side by side seek to know the teachings of other religions. He after stay of 2 years in Kashmir left for his home. He has written that the king of Kanoj forcibly snatched the tooth of Mahatmma Buddha from the king of Kashmir. The Pari Vishu fort as narrated by Kalhana has been constructed somewhere on the bank of Vishu river. Kalhana's Srinagri is said to be situated in Mohalla Pandrethan (Kalhana Pranveshth). Some Brahman intellectuals have written that Srinagri was situated near the town of Islamabad. After the death of Raja Durlab Drona the son of prince Malhan and Rani Anang Lekha namely Pratap Pid (Darlekha) ascended the throne in 653 AD. He raised a beautiful city in his name called Pratap Pur, the capital now called Tapar in Pattan and many Vihars, Buddhist monasteries. He appointed Hanuman as his minister and handed the charge of administration to him. He chose some craftsman from other countries and provided them all facilities to help people to become prosperous. A trader from Malwa dealing in jewelry, Mr. Loan made acquaintance with Raja. Raja was very happy to see this trader and invited him to his palace on a feast where about 1200 guests participated. Everything was arranged in a splendid manned in the morning the trader complained that the smoke emitted by Camphor lamps caused headache to him. Then after sometime the trader invited the king to his house. In this function the trader made the use of jewels, gems, pearls to light up the dining hall instead of camphor light. The Raja was very much impressed and stayed as a guest with him for 3 days, when one day he saw a beautiful woman named Narendra Prabha. He wanted to make her his queen. When the love for this lady by the king came known, the lady herself was eager to live with the king and as such the trader married this lady with the king. Some historians have given other versions such as the lady was sold by the trader to the priests of Mahadev temple and the king purchased her from the priest offering hefty price. This lady bore three sons to king viz Chandra Pid, Tara Pid and Mukhta Pid. The king after ruling with calm and comfort for 50 years died in the 703 AD.

The eldest son of the late Raja viz Chandra Pid (actual name Bajra Datiya) occupied the throne of Kashmir. Kalhana Pandit has praised the Raja's rule and has brought forth him as ruler with the justice and God fearing qualities. The story of erecting the Tribhavan Swami temple (temple of 3 worlds i.e. sky, earth and the underworld controlled by Vishnu or Inder Devta) was posed by a low caste (shoe repairer) whose land was required to be acquired by the Raja. The Raja offered compensation for the land but he told the Raja to come to his cottage barefooted anytime

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then alone he will be able to decide about the removal of the cottage from the site. The Raja accepted his offer and the shoe repairer bestowed his property to the Raja free of cost. Other story about the justice enforced by the Raja is that of a woman whose husband (a Brahmin) was killed by unknown miscreant petitioned that the killer of his husband should be traced out. The woman further said that she is unable to suspect any person in this behalf. The Raja made a thorough investigation with no result. He was so concerned with the case that he did not take anything to eat for 3 days. On the fourth day he was strutted in a dream to dress a light layer of flour on the floor of the temple and ordered all the people of the area to walk over the floor of the temple and examine the footprints of all the individuals on the floor. When the killer of Brahman walked over the floor, he at that very moment caught hold of him. The man then accepted the offence committed. The Raja said that the footprints of the murderer were accompanied by the man murdered as seen by him. How far all the stories based on facts cannot be proved logically. His Rani Prakash Devi erected Prakashik Vihar her spiritual teacher Mehar Datiya constructed Gambhirs woman temple. It is stated that this Raja was killed by his younger brother Tara Pid (Awadiya Datia) through magic power of charmers. He ruled for about 9 year's upto 712 AD.

Some historians have indicated that the Arabs invaded India during the reign of this Raja. He sought the help from the king of China to counteract their invasion. However still some Muslims took residence in Kashmir. Kalhana and Hassan's historical events are silent on these topics.

Almost all historians unanimous that Raja Tara Pid (Awadiya Daija) become the Raja in the year 712 AD. He is stated to be very cruel man who eliminated all his opponents after killing his brother. He did not spare even the Brahmins. It is recorded that the people left everything behind and ran away to forests. He also reached there and brought them back and inflicted severe punishment to most and killed thousands. At the time of the marriage of his daughter thousands of his subjects were sacrificed and at other celebrations he would kill the people indiscriminately. It is said that Brahmins along with other people whose kith and kin were killed prayed for his elimination, with the result he was overtaken by a deadly disease and perished after ruling for 4 years in 716 AD. Other historians have given some vague thoughts about his construction work of Vihars and temples which are not based on facts.

After the death of this cruel ruler, his brother Lalitaditya (Mukhta Pid) assumed the charge of Raja for ruling Kashmir. First of all he rehabilitated his people who had suffered a lot during his cruel brother's tenure. He

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then laid the foundation of Mukhta Swami temple in Hokar area. Then he built another temple Mahadev Swami on the top of Mahadev Mountain and set his forces in order to conquer the lost areas and to expand his territorial jurisdiction. He brought under his control the forceful Raja Yeshu Raman. He on account of concluding a favorable agreement with the defeated Raja; assigned 5 important posts to his external ministers Miter Sharma viz Maha Partihar Pid Maha Sindhi Vigraha, Maha Shishala, Mahananda Garu and Maha Sadan Baghat. The area of the defeated Raja did run from Yamuna banks to Kalhana. Then he conquered Kalank. Then he conquered Gourus then proceeded ahead to conquer Rata Queen's country Bindya Chal after severe battle. Then he proceeded ahead to Malabar. Kalhana has written that this Raja passed most of his time outside Kashmir resulting in the disarray of the government officials at home. It has been pointed out by the historians that the Kalhana exaggerated the historical events of this Raja and some irrelevant stories of supernatural nature. The historical event given by Hassan based on the Ratnagar Purana as translated from the Persian script Tarikh-e-Kashmir by Mulla Ahmad has given somewhat accurate information that Lalita Pid (Mukhta Pid) occupied the throne in 754 Bikirmi era (i.e. 744 AD). After establishing the government on strong foundations and providing much needed relief to his countrymen and washing away the wounds inflicted by his terrorist brother. He recruited and trained a large armed force and departed towards India. He easily conquered Punjab and Delhi. Then he succeeded to defeat the king of Kanuj Vishu Varman and arrested his minister Miter Sharma. After accepting to pay a fixed tribute his kingdom was restored to him. Proceeding ahead he conquered Goru Desh and conquered all areas upto Kalka. Then he brought under his control Bihar. The King of Bihar was bestowed with his region when he accepted suzerainty of the Raja of Kashmir. Then he conquered Bengal. On his spree of quests he paid tribute to the temple Jagannat and donated a hefty amount to the temple management and distributed a large sum of money among the needy. While advancing he reached the country which was ruled by the Queen Rana. She, wearing the battle dress, offered stiff resistance but after fire fight lasting over many days she lost the battle. He praised the queen and returned her territory back to her. Afterwards he conquered the islands of Sarandeep, Sanigal, Malwa, Gujarat and Dwarika and Ujjain. Then following the route through Punjab he conquered Harat, Khurasan and Kabul. Then he attacked Bukhara. The King of Bukhara Mumin Khan offered stiff resistance but after fourth attack he Mumin Khan surrendered and offered tribute to the Raja. Then he took the possession of Samarkand, Tashkand, Kashghar Tangan and Khatan.

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Then he conquered all the territories of Turkistan. During his sojourn he returned to Kashmir after 12 years by the route of Tibet along with the infinite wealth, elephants and other valuables items. Here he donated 11 crore dinars to the temple Boteshwar. He handed over some slaves to the occupied Rajas of Jalandhar and Lahore. The Raja also during conquests traced out intelligent and highly educated people and respected them. The men of arts and crafts were engaged to help the people of the country to start these activities over here, thus boosting the economy of his country. He found a man namely Jinkun. He was a great chemist and a learned man. The Raja posted him as his minister and handed over the administration of the government to him. He laid emphasis on the construction of new towns, cities, temples, rest houses hospitals. In Latpur village he built Suraj Mukhi temple and provided the amount of tribute obtained from Kanoj for its expenses. In Hakura village he constructed Khat Swami temple. On Mahadev Mountain he raised Mahadev Swami temple. On the dome of each temple he spent one lakh one thousand tolas of gold. On the Karewa of Paraspur village he erected Paras Keshew temples spending 33 lakh 16 thousand tolas of silver on its gilding alone. In its compound he erected a pillar of stone measuring 50 hands (50 yards) and in the adjacent Derer villages he built another temple Mukt Keshwar high and strong and spent 84 tollas of gold on its dome alone. He moulded 84000 idols of Buddha in gold and silver and fixed these in Paraspur temple. The temple Martand Rashewar on Mattan Karewa was repaired after spending huge amount on it. He moulded and renovated the Jateshwar temple a top of Kohi-Sulaiman(R) or Shankracharya. In Tutkistanhe raised Nursingaukar temple. In the village of Shervardan he dug out the temple from under the earth which was raised by Sir Ramchandra and Lachman and repaired it. Raja's wife Rani Chandra Yarti habituated Khuihama village after raising 7000 houses. This was called Chakervarti Pora.

Raja Lalita Datia: was also helpful in increasing the land fertility by providing irrigation facilities. He restored/repaired old water channels. He made lift irrigation possible by use of Persian wheel. He provided free kitchen for poor. It is said that one lakh people were provided food from this kitchen every day. Here one cauldron could prepare food for one thousand people at a time. He ruled with justice. He was sincere, brave and courageous Raja. In adverse intoxicated situation sometimes he would issue very imprudent senseless and silly orders. He also would not honor his commitments. When he remembered the vexed war situation of Bengal he ordered that Guru the king of Bengal whom he had brought as a guest with him be put to death. He took the same type of silly step against Raja Gord Des. On finding a favorable opportunity

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he put to death many high ranking officers and individuals and destroyed the temples; especially of Malta Keshaw, Parihaspur and the renovated temple of Sri Ramchandra and looted their properties. After setting right the administration at home he decided to move once again to conquer the world. He first of all conquered Turkistan and many kinships of West Asia. He never thought of returning to his country even though his officers at home sent special envoys requesting him to return to valley, his homeland. He was however reluctant to return and informed that his urge for winning more areas has not subsided so far. He also suggested that they could replace him by offering the rule of Kashmir to one of his two sons Kalia Pid or Wazra Datia whoever is most capable and laid emphasis on taking care of his grandson, Jai Pid who should follow the example of his grandfather. For his governance he wrote down eight suggestions also (These have been recorded by Kalhana Hassan and other historians). Tarikhi Hassan indicates that Raja passed his remaining period of life in Turkistan and died there. Others say that he returned via Gilgat/ Tibet and was overtaken by heavy snow at Deveh Soi (Aryatak) in Gurez area and was buried in deep snow/ snow slides/along with army and other companions. Yet others say that a man cursed him on account of killing his dear one and he turned to a stone at a secluded place. Other says that he burnt himself to death due to helplessness. Thus his tenure as Raja of Kashmir lasted for 36 years and 7 months in the year 752AD.

The mysterious death of Lalitaditya was as history records, the period of decline of Karkuta Naga dynasty, which also affected the Kashmir history. The rule of Lalitaditya transformed the small dominion of Kashmir to a great and forceful empire. His successors due to their weakness could not maintain peace and sense of security to their domain. There is an unimaginable difference between the successors of Lalitaditya as in the history of Waqaatii- Kashmir by Muhammad Azam Dedmari, the Rajtarangini of Kalhanaa Hassan and other historians. Kalhana and Hassan has indicated that the Rajas who ruled Kashmir after Lalitaditya were eleven while Waqua Kashmir M.A. Dedmari has given details of the only six Rajas upto the last ruler of this Karkot dynasty. Kalhana as is indicated in his description of the Hindu kings has treated the Rajas of Kashmir as supernatural beings with immense magical powers. It has also been pointed out that he has given irrelevant events of so many Rajas especially upto the Raja Awanti Verman (855 AD) to be imaginary and poetic utterances especially in case of the early rulers who seem to be the characters of ancient Sanskrit literature like Mahabharata and other fairly tales and of Rakshaks. He has also coloured the history of Kashmir especially the part of it before 855 AD in his Brahamic flavor and termed

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all other people especially Muslims as Maleaches (useless unworthy human beings).

Kalhana has also not taken note of the important historical events as brought forth by Pandit Ratna (Ratnagar Puran). This book was available during the period of Kalhana and it was translated in Persian by Mull Ahmed a well known Sanskrit and Persian scholar during the reign of Sultan Zainul Aabideen. The Persian translation of this book has been taken advantage of by historian Hassan Khoihami while writing Tarekhi-Hassan.

As per Kalhana's version the Raja who ascended the throne of Kashmir has been named as Kalia Pid was born of the queen Kamala Devi. The Raja had to take strict action against his younger brother and some of his ministers to establish his government on firm footings. Then he began to collect and establish a large and strong army to conquer the world. Soon his mind took a turn after finding out that one of his ministers Mitra Sharma has rendered unblemished service to his father and in order to quell the rebellion it was mandatory for him to put an end of this minister and his associates along with his brother. This action would call for bloodshed on a large scale. So he took a u-turn and decided that it is better to abandon his throne rather than killing people for gaining the luxuries of a short period of life. Consequently he resigned from the kingship and adorned himself with the robes of a hermit just after ruling for about one and a half year and left for an unknown place. Hassan has written the name of a place as AstarWan where he stayed to pray till his last. Other historians have given his name as Darpat Ped and Kalhana as Bajra Dattia born of Queen Chako Mardika.

Raja Bajra/ Wazra Datia: the brother of hermit turned Raja ascended the throne in 753 AD. He would ask the people to call him as Lalitaditya II and also Mepikumba. He was ill tempered and a mixture of all ill habits. He collected excessive queens upto 300 in number. Thus this practice made him to be detached from administration of his country. Also for want of more money he confiscated the property of Paraspire temple and put people to their ruination and brutally killed the people who did not follow his mischevious path. It is stated that the first appearance of Muslims from Arabia in India was started by Abul AAS in the year 636 AD during the Khilafat of Hazrat- Umar(R) when he arrived at Thana Bombay through sea. Then after an Arab Mujahid Sualab captured Punjab in 664 AD and again during the year 712 Muhammad Bin Qasim invaded Sindh when he defeated Raja Dahir in a fierce battle. Due to these events many Hindus got converted to Muslim faith and as Kalhana has recorded that

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this king in order to collect money allowed Muslim preachers to convert Hindus to Muslim faith by paying money to the greedy Raja. He also enrolled Muslims in his army. Kalhana termed Muslims (who were then in a very small number) as Malechas and this Raja as worse than Malechas. After much bloodshed and destruction of his people and property, the Raja was overtaken by tuberculosis which caused his death in the year 760 AD after ruling for 7 years.

It was **Raja Prithiva Pida** the son of Wazra Datia who occupied the seat of Raja in 760 AD. He was born of the Queen Manjrika. He proved to be much cruder and more destructive than his father. He brought havoc to his countrymen and was ultimately dethroned by his brother Sangram Pidia after 4 years and a month of ascending the throne.

Raja Sangram Pida could hardly withstand the intrigues of his courtiers and after seven days of his ascending the throne he was killed by his brother Jaya Pid. Thus it was evident that his dynasty which gained name and fame during the period of Lalitaditya will be thrown out of the pages of history very soon.

The rule of Raja Jaya Pidia as written by Kalhanaa has been termed as if it was the story of such a man who is an embodiment of unnatural and mythical powers, who is more resourceful than that of his grandfather. His governance is shrouded with unbelievable stories. He raises the Raja to the height of emperor. This description of the Rajas rule has raised doubts among the modern historians and many have rejected his story and termed it false and fabricated.

Kalhanas story starts with the description of arranging a large army by the king to conquer the world as was undertaken by Lalitaditya his grandfather. When he precedes on this campaign his brother-in-law Jaju (Zaza) occupied the throne of Kashmir. The Raja advanced towards Pryag and offered one lakh horses to the Brahmans of this place. Advancing further to Pundarrerman city of Kot Rajas. Here the melodious dancer and singer Kamala fell in love with the Raja. Here the people were perplexed by the news that a lion has turned a man eater and attacks people to death. Kamala told his lover about the sad news. The king on the next day killed the ferocious lion by inserting his left arm in the lion's mouth and killed him by his right arm with his dagger. Knowing the killer of lion was Raja of Kashmir. The Raja Anant of this place gave in marriage his daughter Kalyan Devi to the brave king of Kashmir. Then the Raja conquered all the states around and handed over these to his father-in-law. The Chief Minister of Kashmir Dev Sharma also came to see the Raja and

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he informed him about the conditions prevailing in Kashmir when the Raja returned to his native land. On their journey the Raja defeated the Raja of Kanya Kabja (kanoj). Here Jaja was killed in fierce fighting when an outcast Shri Dev stoned Jaja to death accidentally and thus regained his kingdom. The wife of the Raja namely Kalayan Devi raised the Kalayan Puri village and the king laid Malhan Pora and Vipul Keshew temple. The other queen founded Kamla Pur village. He appointed a famous Pandit namely Kashmir for studying Dyakaran. He appointed Damudar Gupta a special advisor. He called for many learned personalities from foreign countries to Kashmir. He by the help of Devs, Bhuts and Jinns brought from Lanka, filled in a deep lake and constructed a beautiful city and decorated it with the temples of Jia Pora and Jai Devi as per orders of Vishnu given to Raja in dream to construct Davrata (Bahia Kut outer Fort) and (Abhay Kut Inner Fort) where Devta of Vishnu resided with ease. He raised a Budddhist Vihars and decorated these with three images of Buddha. The minister of the king Jai Datia constructed a Math in this city and the bodyguard of the king Dama Ucchu raised Shiva chisvari temple. He also founded the city of Sulaiman. Then he again made his mind to conquer other Rajas. During his journey he entered the place of Raja Bhim Sen. Unfortunately the brother-in-law of killer Jaga identified and arrested him. After some time he told them he was suffering from a dreaded and infectious disease. They threw him out of the confines of palace. In this way he was saved and marched back to Kashmir. Then again he set his foot to conquer distant lands. He reached Nepal, where the king offered gifts to him and a truce was established. Unfortunately this peace did not last long when Jia Pida on a petty matter lost control of his mind and Arandi the king of Nepal ran away outside his country to unidentified place. The army of Jia Pida chased Arandi, but was badly held up in marsh. Arandi on hearing this news came once again to fight the king and at this time he defeated the dejected army and arrested Jia Pida in a fort which could not be surmounted. The Minister of Jia Pida by his wit and sacrifice made it possible for Jia Pida to run away from prison and join his army again. He attacked Nepal arrested Arandi and destroyed the country. The sacrifice of his Minister caused a great blow to him and he decided to return his country. In the story of this Raja Kalhana has also added a sad story of a burning of his wife due to the double speak of Brahmans, which turned the Raja all against the Brahmans and killed them indiscriminately. He burnt and buried Shastaras and other religious literature under earth at Mostu (near Tula Mula). His behavior was totally changed towards his subjects. The Brahmins Pundits and general public were tortured to such an extent that the old stories of tortures and killings

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did fade away. It is said that hundreds of Brahmins were drowned in the rivers especially in Chenab. It is said that Brahmins cursed him when they in congregation prayed him for mercy but he killed them all. On this occasion he got a wound on foot due to fall of a pillar of Royal Court, which became the cause of death of the Raja in the year 797 AD after ruling the country for 33 years.

Raja Lalita Pidya: was the son of the late Raja who unfortunately hated learned men with good moral habits. He mostly engaged himself in lust and drinking, least thinking to take care of his subjects. He married Jia Devi the daughter of a wine seller and spent most of his time with this beautiful woman. He also made her the head of his harm (female folk) and she was asked to take care of the administration of the country. When he did not listen to his one of the efficient advisors instructions, the advisor resigned in protest. He loved to have company with mean, quarrel some persons and drunkards. He helped the Brahmins to recope from the treacherous approach of his father and restored their Agarha Jagirs along with offering of new areas as Jagirs such as new villages of Sona Pora and Fahteh Pora. After ruling the country in enjoyment he died in the year 809 AD. His rule extended for 11 years and nine months.

Kalhana and Hassan have named Raja Sangram Pida (II) as the next Raja of Kashmir who was the younger brother of Lalita Pidya. The Rajas other name is said to be Prathivia Pida. He was born from Kalyan Devi. After ruling the country for seven years he died in the year 816 AD. The historians have not given more details about this Rajas rule.

On Raja Sangram Pida's (II)'s death the son of Raja Lalit Pida named Raja Chapat-Ji Pida also known as Brahspat was declared the Raja of Kashmir inspite of the fact that he was still a minor. His mother Chapat Jia Devi who was the daughter of a wine seller and a keep of Lalita Pid tried to take the reins of the governance, but her brothers namely Padam Velat Pal, Kalyan, Mam and Dam interfered in the administration affairs of the country with the result that the people, Ministers and government servants made hay days by robbing the treasures and the revenue of the country and after sometime did not hesitate to inflict serious damage to the standing army and plundering the common man as well. These people (the Ministers and employees) did not allow the Raja, when he could understand the havoc wrought by his ministers and other concerned Ministers and other concerned officers tried to have a check on the rot, they conspired to kill this Raja. Finally they were successful to dethrone this innocent Raja with the help Ajida Pida the nephew of the Raja after ruling the country for 12 years in 828 AD. The uncles of Raja were at war

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with each other and did not allow them to live the life of pleasures at the cost of the government resources. Jia Devi raised a temple in her name Jai Ishwer. Kalhana has written that one of uncle of Raja namely Padam raised Padam Pora where he also constructed Padma Shiva temple. Padam Pora is stated to be the Pampore area of today.

Ajitia Pid: the second son Jia Devi was seated on the throne by his uncle Utal Pal perforce, so as to live a luxurious life, though Ajit Pid the Raja was always short of resources. Utal Pal having direct approach to the government resources laid cities, villages and temples as Utpal Swamian temple and Utpal Pur city (perhaps present Kak Pora). Padam raised Padam Swaman Vishnu temple and Padam Pur city (present Pampore). His wife Gana Devi raised one Math in the capital and another in the Wegeshwar (Bijbehara). Dharma raised Dharma Swaman temple and Kalyan (who was a religious man) laid Kalyan Swaman Vishnu temple. Mum who is stated to be wealthy and cleverer uncle raised Mum Swaman temple and offered 58,000 cows for Khumb Mela to Brahmins in charity. These brothers would spend money as other people use water, people were happy with them on account of spending ill begotten money in charity and construction of temple. It is stated that Utpal and Mum became enemies of each other which ensured bloodshed. The son of Mum- Veshew Varm was the finally victorious after nominally ruling the country for 37 years. Ajita Pid was dethroned and Sangram Pid's (II) son Anang Pid became the Raja of Kashmir. The son of Sukh Verman was not in favour of making Anang Pid the king as it would virtually mean to hand over the governance to Mum who defeated Ajit Pid. Hence the new ruler could not govern the country for a longer time as he was dethroned after 5 years in 870 AD. Now the son of Ajit Pid's son.

Udat Pala Pid with the support of Sokhwaram occupied the seat of the Raja of Kashmir. Hence Sokhwaram was virtually ruling the country along with his foreign minister Ratana. The government got disintegrated. The business men like Nar occupied and ruled independently many villages like Darwabasara and its adjacent areas. The Karkot Dynasty had virtually disintegrated due to ruling of weak Rajas who were fully controlled by the wicked Utpal Dynasty. Sukhverman who was heading the country was not liked by his relative named Shishak who killed Sukhverman. This episode caused wide spread disturbances in the country. The minister of the Raja named "Shore" ordered the forces to do away with the killer of the Sukhverman and Shishak was put to death. The minister who helped the son of Sukhverman Awanti Veiman to ascend the throne is said to be an intelligent boy. Utpal Pid was dethroned and with him the rule of Karkot

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Raja Dynasty came to an end during the year 872 AD and the dynasty of Khamar started to rule Kashmir. During the last phase of Karkota Bansi Dynasty, the minister of this Raja named Ratna constructed Ratna Swami temple.

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9: The Khmar Dynasty

The word "Khmar" means one who frequently gets drunk or who practices the sale of wine. The Khamar rulers belonged to the progeny of the brothers of Jia Devi- a wine dealer. The fall of this dynasty also began from the second ruler i.e. Shankraverman in whose rule drinking adultery and luxurious life style was adopted by almost all people, including Rajas and all high ups of the government.

Raja Avantivarman: The first Raja of this dynasty was Avantivarman son of Sukhaverman, who was enthroned in the year 872 AD, due to active support of Sherverman. This Raja adopted the policy of helping his subjects. To take an initiative in this direction, he broke utensils of gold, collected, their proceeds and broke open the treasures of previous Rajas and distributed the same among poor people. Sherverman as his minister and confident, after setting right the administration of the country. He was helped by his step brother who was pious and spiritual man. He donated Panchhasta Agarhar and Shora Rama Swami temple a gokal and holy Math. Another brother of Raja namely Samar constructed Mahadya Swami temple and appointed Guru Rama as teacher for this temple, who was an expert in Sanskrit literature. His younger brother's two sons i.e. Dher and Vinapa also constructed temples. Awantiverman would respect the learned men. They would move in specially designed planqulens. He tried hard to spread education in the country and brought learned men from other countries for this purpose. In this rein the scholars, historians such as Pandit Ratnagir and Mukta Ped, Shiva Swarni Anand Vardan and Kalhana Pandit who were also propagators of Shivism. Sherverman founded Sherpora (Hirpora village) and introduced postal service in his village. It is stated that a severe earthquake shook the valley during the reign of this Raja. Due to this calamity the water of *Veyth* (Jhelum) got

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stopped at Khadinyar raising the water level in the valley and submerging large chunks of fertile land under water, which caused severe shortage of food grains. The Raja tried to relieve the people of this calamity but he was not able to solve the problem. An unknown intelligent man of the country named Soia appeared on the scene and pleaded that he would solve the problem provided he will have large amount of money available with him The Raja agreed to his proposal Soia threw the money in the river where the water was stopped due to fall of a portion a hillock by earthquake. Soia directed the people to collect the money from the river with the condition to bring out at least one bucket load of submerged materials i.e. stones boulders and silt which impeded the flow of water in the Jhelum (Veyth) river. Thousands of people who were hit hard by floods removed the blockade. In this way the flow of water in the river once again started in full speed. They also provided strong and useful embankments on the sides of river where the banks would threaten to fall and impede the smooth flow of water. The Raja on the advice of Soia deepened the bed of Jhelum and diverted the flow of Sindh nallas from Trigam village to Shadipora. Thus making a large chunk of land which was prone to floods a blooming land for crop cultivation. He stopped the flow of Jhelum water into Wular lake and the cultivation of crops especially paddy.

Avantivarman, the king of Kashmir from AD 854 to 883, shifted his capital from Srinagar to Awantipora. Two sites of ruins of this city, including those of the Avanti Swami temple are still to be found on the Jammu- Srinagar National Highway (NH). The other ruins are at Jowbrari, a kilometre away from the first site. Both temples were surrounded by artificial walling Avanti Verman's son Shankar Varman succeeded him, and kept Awantipora as his capital, raised a large army and conquered territories outside Kashmir as well. These archeological monuments are at Avantipoya, Jawbrari, Kakapora, Gufkaral and the Narasthan and other places. This old temple today is marked by massive rocks and a squalid village, increased many fold. To avert the flood damage he laid out many Khuls to restrict the flow of water through many routes. Besides he filled many swampy and marshy areas with Karewa soil and dug out a chain of new canals and repaired old ones to boost the food production. Thus with these activities the sale price of paddy touched down to *35 Takas per Kherwar*. Soia after making the Zainagir area free from flood ravages founded "Soia Pora" (now Sopore town) area free from flood ravages founded "Soia Pora" (now Sopore town). The Raja Avantivarman raised Awantipora city (now Awantipora town). He constructed two temples i.e. Triprishwaria and Kaltashwaria temples at Bijbihara and repaired the

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dilapidated Waziashwaria temple he would personally visit to check up the living conditions of his people and redress their grievances on spot. It is stated that he dismissed all the officers responsible for perpetuating cruelty especially to common man. He would keep in mind and had clear vision that the post of Raja and other types of pomp show are just temporary for short period and one has to leave this glaring world of show and shine and submit to God's will and to be responsible for his activities of his life time.

In the last days of his rule he was affected by incurable disease which made him to abandon the crown and took refuge in Tripishwari temple and here he died in the year 900 AD.

Raja Shanker Verman: It is stated that on the death of Avantivarman, his sons Soka Verman and Shanker Verman were at daggers drawn with each other. Finally Shanker Verman succeeded to ascend the throne when he was helped by the son of late Wazir (Sher Verman) namely Ratna Daroon. The new Raja was in favor of appointing his brother Soka Verman as his advisor bur Ratna Daroon did not favor his proposal, hence the quarrel once again boiled up on the throne. He disgraced his brother to the extent he forget to give trouble to the Raja. The new Raja first of all paid attention to the rebellious elements around his country and brought under control the Phikli and Damtord areas. Then he made some preparations to add some outside areas in his suzurnity like Bhimbha, Nagar Kot, Gujarat, Gazni Hirat, Badakshan and Hindu-Kush and returned back through Gilgat route after conquering all these areas.

After returning to his country he adopted a different attitude as he thought himself to be a ruler who had conquered the world. He became arrogant, a gambler and an adultery. He took the job of building of towns, temples and other structures, He constructed a grand city on his name i.e. Shankar Pattan (now known as Pattan on Srinagar-Baramulla road). He here also raised a temple employing labour brought from all over without payment of wages (now termed as *beggar*). He utilized the property of Paraspora temple to decorate his temple. The bad habits of gambling and adultery made his treasures empty and he began to recover from the people by force and also snatched the cash property and offerings available from temples and the Brahmins were relieved of their estates and grants. The government servants were not paid their wages. The weights and measurements were reduced by more than 1/3, which consequently increased the prices of commodities. He made the whole population to suffer. Then he advanced to loot the neighboring principalities such as all areas around Sindh and other Indian areas. At last due to his bad deeds

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he was killed near Uri by his enemies who were in hand and gloves with his brother. His dead body was burnt after six days of his death by Gopal Verman, his son at Srinagar along with his two queens. His rule lasted in 19 years 900-919.

Raja Gopal Verman: The son of deceased Raja was pained to see his subjects in a miserable condition. He tried his utmost to help them to stand on their own feet again with honor, yet to achieve the desired goals was not easy. Unfortunately he appointed Prabhaker Dev as a minister who was friend of his father and like his father, he was greedy and cruel. Therefore he did not appreciate the working of the Raja. The minister in order to rob the country emptied the treasures and sent money to be deposited in the Pand Pora treasury to one Sheraj who was his relative and confident. He also made Sehraj Waktoor the head of the estate department. In spite of these sinful acts he constructed a temple and the Pand Pora city. When his minister acceded the limits of his deceit, he was drowned in a river by this very friend Shehraj. In spite of his death there were some high and low officers who were in a habit of robbing the country along with Rajas mother- Soganda Rani who did not commit Sati on the pyre of her husband. She also joined the band wagon of criminal elements. She established sexual relations with the minister and treasurer. They were constantly opposing of taking Raja any step towards the betterment of his subjects. The Raja was upset by these foul elements and wanted to do away with these road blocks; but his death, after ruling the country for 2 years in the 921 AD did not allow him to fulfill his desired objectives.

Raja Sangat Verma:- After the death of Raja Gopal Verman his brother Sangat Verma, ascended the throne who died after ten days only.

Rani Soganda: After the death of the above mentioned Raja, there was no male member available to honor the crown of Kashmir, therefore Soganda Rani occupied the throne. She founded Sondapor town on her name and then Gopal Pur and Gopal Bat towns on the name of her son Gopal Verman. Due to the mischiefs of the late minister of Gopal Verma the officers had become deeply involved in bribery and looting the treasures. They would not like to obey the orders of this queen. The clans of Natak Angi and Tantray also opposed the queen's rule. After some time people also rose against the rule of a woman. She was thus forced to abandon the throne. She handed over the throne to Narzata Verman (Pangoo) son of Sher Verman the deceased minister. The arrangement was not accepted by Tantrays. They instead nominated the son of Narzata named Pangoo who was a minor to function as Raja of Kashmir. Their objective was to have their absolute hand in the administration of government. After sometime

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Sogandha Rani the hear apparent of Nazarta was dismissed and taken to Buddhists Vihar where she died in the year 923 AD which ended the rule of Nazarta.

Raja Partha Verman: This two year old son of Nazarta (Pangoo) was crowned as the Raja by Tantrays but actually they ruled the country on the name Raja. Under these disturbed conditions the country was overtaken by floods which resulted in the worst type of famine. People died due to hunger in thousands and some of the people did satisfy themselves by taking the human flesh. The main rulers Mir Daroon and Sogandadit looted the revenue resources and the people were left the mercy of gods. When Parath Verma grew in age, he did not bear the miseries of common man and he opposed the policies of his father (Nazarta). This confrontation between the son and the father further complicated the situation. The whole country especially the royal clan adopted the shameful tactics. Adultery became the order of the day. The wife of Nazarta (Bapat Devi) committed adultery with Adit to allow her to enjoy a lustful life. To help Mir Daroon to have good relations with the king pin of the government he offered his sister in marriage with Nazarta but this lady felt uncomfortable here due to the interference of Bapat Devi. With the result she offered herself to Sogandadit to live a luxurious life. The final turn of this shameful game resulted in dethronement of the Raja Parth Verma after a rule of about of 16 years in 939 AD.

Raja Nazarta Verman (Pangoo): Partna Verman's father was installed as the Raja of Kashmir. It has been pointed out by the historians that he had no interest in ruling the country. He hardly occupied the seat of Raja for one year when he died after nominating his second son Chakra Verma as Raja.

Raja Chakra Verma: This Raja being very young was supervised by his mother Bapat Devi and then by his grandmother Kishalika for about ten years. The Nayak Wangis would sometimes help the Raja and then suddenly opposed him when he could not fulfill their demands. It is stated that Partha Verma s/o Nazarta (Pangoo) who had already ruled for about 16 years and was dethroned once again made his mind to become a Raja. He for this purpose raised an army but Nayak Wangis resisted his offence. In the meanwhile Tantrays were in a position to dethroned Chakra Verma and installed the third son of Nazarta i.e., Sher Verman as the Raja in the year 950 AD.

Raja Sher Verman: Did not fulfill the aspirations and expectations of Tantrays as he wanted to govern the country with justice and as per his

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desires without dictations and paying huge amounts to these mischievous groups. It may be pointed out that the Rajas of Kashmir in case of this dynasty were selected by these miscreant groups on the basis of payment of maximum amount of bid money. This Raja wanted to trample such activities but he could not break the vicious web woven by these mischievous elements and terrorists, hence he was dethroned only after one year of governance in the year 951 AD. In his place they brought forth their old friend Partha Verman to the throne who was dethroned by them earlier in the year 934 AD and his father was selected as Raja by them.

Raja Partha Verman (Second Time): With the support of mischievous militant groups once again ascended the throne. The woman Sam Vati who had illegal contacts with this Raja was the main Character to help him to be selected as a Raja of Kashmir. She is said to have constructed Shivajis Sameshwari temple. Just after sometime there arose some dispute among the two selection groups i.e. Nayak Wangis and Tantrays which did not allow the Raja to govern the country. Then the dethroned Chakra Verma (950 AD) offered huge amount as bribe to Tantray faction who then dethroned Partha Verma in 952 AD.

Raja Chakra Verman (Second Time): After his appointment as Raja, he soon entrusted the governance to mean and wretched people. He entrusted Shankar Verman his enemy the most important post of bodyguard of the Raja i.e. (Akshapatal post). Similarly Shambu Verman was favored with director of Garhakarita. He engaged himself in dance parties and sexual amusements. The revenue whatever available was freely spent on these frivolous amusements. The Raja therefore could not fulfill the demand of his supporters. He then escaped to Maraz (Madha Raj) and took shelter in the house of Sangram Danger, an influential personality. Thus his rule lasted just for six months alone.

Raja Shambu Verman: After his escape the Tantrays seated Shambu Verman son of Mir Daroon on the throne after receiving sumptuous amount. On receiving this news Chakra Verma's blood boiled and he sought the help of his host Sangram Danger and his guest collected an army of Dangers (stated to be residing in Hirpura area of South Kashmir now Shopian district) and fought a bloody battle in which more than six thousand Tantrays forces were killed. Next day Shambu Verman made efforts to collect the defused forces. In the meanwhile Chakra Verman entered the capital with great pomp and show. He threatened the mischievous elements and assured the common man of safe conduct and retained the title of Raja third time after arresting Shambu Verma (Daroon) by Wazer Bubat and killing him in presence of new Raja. Thus

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the miserable rule of Shambu Verman for 3 months and 20 days came to an end.

Raja Chakra Verman (II Time): After cleaning of all opponents Chakra Verman in his pride of winning back the throne became arrogant and disgraced all his subjects and officers. He again took upto dancing and musical parties and engaged himself in other destructive affairs. One day a group of a family singers with two daughters namely Nagrata and Hanseni of the head singer, Ranga presented a music and dance show in the court of the Raja. He was taken aback by the performance of these beautiful girls and made them to enter his Haram (queen's chamber).He selected Henseni as his queen afterwards. Thus the Raja was taken over by the gangs of cobblers and mean fellows, who even went to administer the country. The dignified personalities were shown the back door and were humiliated. Even the Brahmin woman folk were not spared who were molested and disgraced. The Rajas arrogance made him to put to death his supporter and host Sangram Danger. The death of Sangram Danger sparked hatred against the Raja. With the result he was killed in his bed chamber in 954 AD.

Raja Awnanta Verman: The second Raja of Kashmir was the son Raja Parth namely Awnanta Verman. The Raja turned out to be more dreadful and arrogant than his predecessor. He posted the most tyrannical and useless people as his advisor and minister. He would kill innocent people to enjoy the beheading of innocents. It is said that he advanced cruelty to such an extent that he would kill pregnant woman just to find as to how a baby develops in the womb. On the advice of Parvah Gupta he beheaded all his relatives and brothers. He put to disgrace his father-Purth, who was living as a poor man in Jiander Vihar and then put him to death. Dangers were responsible to humiliate the people and deprived them of necessities of life. Finally he was taken over by tuberculosis a fatal disease and no one was left alive to take care of him. Before his death his queen brought a child from somewhere, named the child as Sher Verma (Sher Verman) and the Raja who was out of senses took the child as his son and declared him as his successor before his death. He died in 954 AD after ruling for 2 years and a month.

Raja Sher Verman: The adopted son of late Raja namely Sher Verman (Shore Verman) was concerned as Raja of Kashmir in 954 AD. After sometime he in order to pay an obeisance at Jai Swami temple went there with pomp and show. In the meanwhile Kamal Verdan got the information about the presence of the Raja at the temple. He rushed towards the capital city. Here he overcame all the hurdles caused by

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Tantrays, Aikangos, and Rajas horse battalions of one thousand horse riders and others and, entered the palace.

He begged the Brahmins and other worthy ministers of the government to appoint him as the Raja of Kashmir but all of them in one rejected his offer. The queen finding his son all alone took him to safe place and sent messengers to Brahmins and other worthy citizens to allow her adopted son to rule the country. All of them in one voice rejected her plea on the ground that they need a strong and wise adult to rule the country. After hectic efforts they found the son Prabker Deva named Yushaskar who belonged to progeny of Pravar Sen and had risen to the post of treasurer and was a secret relative Sogandi Rani. After Yushaskar's selection as a Raja of Kashmir thus the term of minor son of Avantivarman (Sher Verman) came to an end along with the Khamar dynasty.

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10: Malva Dynasty 5th time and Gupta Dynasty

Raja Yushaskar: occupied the throne of Kashmir during the year 950 AD. He belonged to Malva dynasty which had ruled this country earlier also at four different times, from the year 2042 BC (Raja Luv's time).

The first order of this Raja was to stop all interference by high handed people in the administration of the country especially the Brahmins. He set the rule that anyone who intends to visit his court should seek prior permission. General public hailed Raja on taking this step. He prescribed stringent punishment to those who would commit theft; self created irrelevant Bhajans by Brahmins and banned drinking and gambling. This action resulted in total stoppage of theft so much that the traders and businessmen would leave shops with valuable commodities open without any fear. The government officers were given strict instructions to nip evil people and their activities in bud. The cunning beggars and fortune tellers who used to grab the poor people's money were served with strong warning to do away with such practices. He provided much needed relief to honest, educated people including Brahmins and asked them to educate people as to make them virtuous and law abiding. He also began to construct hospitals, rest houses and inns for providing relief especially to poor people. The Raja would respond to disputes of people personally and settled the cases with full justice. He order woman folk to be faithful and respect their husbands. In spite of ruling the country with, full justice, he fell in love with the prostitute named Laila. This lady was of loose character and having illegal relationship with a low cast. When the Raja heard it he took action against this prostitute. He was taken over by a deadly disease of stomach which compelled him to abandon the throne and appointed Varanta who was his cousin as his successor in 948 AD. Varanta was an arrogant and unruly fellow, hence the concerned ministers

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etc did not accept the fellow to govern the country. Hence he was forced to appoint his minor son Sangrama Dev in the life time of his father Yushaskar. After concluding the process of seating his son as his successor, the Raja left his palace and repaired the Math constructed by him, along with 2500 gold pieces. When he was reduced to skeleton and no one was available to provide him relief, he was robbed of his possession of these gold coins by his ministers thinking his death is a matter of days. Then they thought the prolongation of death will expose them of the robbing gold coins; they administered poison in his food; which caused his slow but painful death in the year 948 AD; after ruling for 10 years. The queen Inlokia Devi accompanied him in his pyre.

Raja Sangrama Dev: This Raja was just a child when he was crowned as Raja of Kashmir. Hence the council of ministers headed by Parvargupta was in actual practice ruling the country. Parvargupta with his crafty behavior and having an intense desire to assume the crown of Raja asked the grandmother of the Raja to act as a regent to Raja till he attains maturity. Then he was in a position to do away with this old lady. The greed of Parveh Gupta increased from the time when he was a minister under the rule of Awanti Verman and when he was responsible in doing away Raja Yoshaskar. Then he cunningly cleared the way to achieve his objective by killing the ministers who had co-operated with him in crowning of Raja Sangram Dev. After words he would liked to be addressed as Kajanakal (lesser Raja or Razdan). Parva Gupta outwardly expressing sincerity and obedience to the child Raja because of the complete support to Raja by Ekangas (a militant group) was involved in schemes of doing away the young Raja to enable him to usurp the throne. One fearful day when it was heavily snowing the cruel Parva Gupta killed the Raja, put his body in a bag and tied a big stone to his chest and threw it in the river Veyth (Jhelum) ending his life after ruling for six months. Thus he paved the way of meeting his desired objective of conquering the crown of Kashmir. This Rajas death was also the end of Malva Dynasty. After the end of Malva Dynasty, with the rule of Parveh Gupta, the Parveh Dynasty comes forth to rule Kashmir for about 51 years. The occupation of the throne of Kashmir by its first treacherous ruler is given as under:

Raja Parveh Gupta: The cunning Parvah Gupta was successful to occupy the throne after successive killings, in the year 966 AD. He overhauled the administrative set up and started to lay hands on the queen of Yoshaskar after plundering and molesting of many women, although he had a Haram of 13 queens in his command. The queen of Yoshaskar specially killing being humble and respectable alluded him by saying that

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she has to fulfill the last desire of completing the construction of Samadhi and Yashaskar temple. Then alone she can think of any other thing. The Raja hearing this took up himself construction of these shrines and finished the job within a very short time. She was happy that her desire has been accomplished and simultaneously she being a pious woman did not want to blemish herself with having any relation with a slave of her husband. She therefore took the decision to die rather than to fall prey to his evil subordinate desire, one day she donned the clothes of a Maharani and prepared a pyre and turned to ashes after jumping in flames. Hearing this incident Parvah Gupta felt very sad. He was heartbroken fellow and died soon after in the year 968 AD at Sameshwar temple (present Ishber temple).

Khem Gupta /Kshema Gupta: The son of Parveh Gupta named Khem Gupta (Kshema Gupta) occupied the throne of Kashmir in 968 AD. As he was a habitual drunkard, lover of dancing and singing parties and a sexy lad, he started drinking and dancing parties and engaged himself with choristers and dancers leaving aside all the government activities. This resulted in breaking away the already disrupted administration. Palgun and his other members of the Raja were all out to empty the treasures of the country. He would insult the respectful personalities, would embarrass others woman openly without any fear. All ill character boys, thieves, senseless youngsters in large numbers would always accompany him in all types of bad practices. Singers and dancers would be offered rewards of lakhs of dinars. He was donned with colorful dresses generally worn by woman folk and would be found to be accompanied by woman, eunuchs, dancers, prostitutes and flatterers. He was for most of the time in company of Veda Rani the daughter of Lohar Kot (A place near Poonch) Raja namely Bhim Shah. She was his favourite queen, hence this Raja was also nick named Vedakhem. On being jealous with this queen Phalgan his minister also offered his daughter Chandra Rekha to the Raja, but she could not assume the status Veda Rani but made Veda Rani to hate and take revenge from Chandra Rakha. The marriage of the Raja with Veda Rani was a stepping stone to clear the way of Lohar Kot dynasty to rule Kashmir for a long time. The Raja instead of making use of his arrows to calm down his opponents used this practice in hunting of jackals. One day in the hunting spree of jackals he ascended a hill in Baramulla Pargana where he came across a jackal which (as he saw it) was emitting fire from his mouth. The Raja was terrified by the fearful shape of the jackal and considered the jackal as an evil spirit which dislodged his nervous system with the result that the Raja died after a few days of the incident. Thus his rule extended for eight and a half years i.e. upto 976 AD.

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Raja Abhimanyu: The son of the deceased Raja namely Abhimanyu ascended the throne. The Raja was still minor in age hence his mother took all the affairs of governance in her hands. This action of the queen Veda Rani was not liked by the dignitaries, therefore they tried to dislodge her from the Rajas position. Firstly her confident Wazir Phalgan appeared to remove her along with his forces and a war between the two opposition forces ensured at Baramulla. When Wazir Phalgan received a message from Veda Rani, unbounded the idea of fighting the forces of Veda Rani and escaped to Poonch. A fire hazard in her reign started from Tangyshevar Mandi area and engulfed a major part of the city upto Vytalsatar part, reducing to ashes all buildings in this area. Kalhana has attributed this fire hazard to the cleansing action of these areas which had been made filthy by the Rajas in association with Chandals and Malaech. On the death of her answer Rani Vida (Didda) was ready to perform *Sati* (to burn herself on her husband's pyre). Wazir Phalgan seconded her decision but her another two Wazirs Nirwahaa and Ruka did not allow her to undertake Sati giving that in her death Phalgan will ascended the throne and his daughter the second wife of the late Raja will enjoy the fruit of governance. When Panvah Gupt was aspiring to ascend the throne at the occasion queen Vedas two grandsons Mahi Man and Paila had secretly associated themselves with Humak and other revolutionary parties especially the influential heads of Lalitaditya Pora. They were ready to fight the forces of Rani Vidya near Padum Swami temple. Veda Rani at this juncture departed her son to Shor Math and invited the Brahmins of Lalitaditya Pora and gained their favour after offering a huge sum of money as bribe. This action on her part scuppered the unity of the opposition party, which resulted in a truce between Mahiman and his grandmother the queen Veda. The other persons who supported her were offered lucrative positions in the government. The queen's advisor namely Nirvahan was a faithful person even at the time when Humack and Armashak revolted against queen's governance. At that time also she dispatched her son, the actual Raja to Batarak Math for his safety. The queen after seeking assistance even from Aigongs was in a position to defeat the opponents. She killed Arm Shak by drowning him in the river Vetasta (Veyth Jhelum) and offered lucrative posts to Ruka and other supporters. It is a fact that her trusted and helpful advisor Nirvahan was raised to an honorable status. Alas! After some time the queen on hearing of some false reports from her enemies, she began to despise and hate him. The poor honest Nirvahan could not tolerate this derogative behavior and took a harsh step by killing himself. After the death of Ruka, Rani Veda sent a message to Phalgan to help her to overcome the hostile elements, especially by her troops, who have been

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reported to be usurping the personal properties of common people. In the meantime her son Abhimanyu was taken over by a fatal disease tuberculosis which finally caused his death in the year 982 AD. Some historians have charged Veda Rani for killing of the Raja by poisoning him when he had become wise enough to take over the governance of the country. The queen Veda Rani/Didda Rani is stated to have rebuilt the city of Srinagar and constructed Abhimanyu town (Abham) and sixty four temples during her governance in place of Abhimanyu her grandson.

Nandi Gupt/ Nand Guptae: After the death of Abhimanyu, his son i.e. grandson of Vidya Rani Nandi Gupt was declared the Raja of Kashmir, in 972 AD but the charge remained as usual with Veda Rani. She appointed Boni Gupta as his chief minister. Both of them Raja and Chief Minister were directed to have a jurisdiction to take a decision without the consent of Veda Rani. Although she was aggrieved by the death of her son and devoted her time in prayers, yet after about one year she began to interfere in the day to day affairs of the country inspite of the advice of the Nandi Gupt which cause bitterness between the two. The queen there after watched the activities of the Raja Nandi Gupt and his chief minister. The gulf between them increased day after day and she could not trust the Raja and his Chief Minister with the result that the queen poisoned her grandson to death after one year and a month of coronation in the year 907 AD.

Tribhuvan Gupta: After the death of this Raja Nandi Gupta, Veda Rani enthroned the son of the deceased Nandi Gupt named Tribhuvan Gupta as Raja of the country. She had now become a habitual murderer and wanted to enjoy the remaining years of life in lust and luxury. She was willing to kill anyone in order to retain complete power in her own hands. In this spree of hasty attainment of power (power mania) she put to death her second grandson Tribhuvan Gupta also after nominal rule of 2 years in the year 991. Then the Veda Rani seated Raja Bhim Gupt another grandson on the throne. Also due to death of Phalgan she was all free to undertake whatever she liked. She turned to be more tyrants and wanted to live a luxurious care free life unmindful of maintaining unblemished character and sanctity of woman hood, especially of widow who had to conduct Sati on the death of her husband. Instead, of this moral coda of the times she developed clandestine immoral relations with his ministers and degraded from the high standards of a Brahmin queen. When she fell in love with a grazer of Poonch named Tanga and finally took him as her husband. This ordinary grazer who then rose to the rank of Rana and then to Razdan. There after he was posted as

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Prime Minister and his brothers achieved the distinction of advises and Ministers. They conspired against the Rani and brought the brother of Rani namely Vigarharaj to Kashmir. Then after they bribed the Brahmins and instigated them against the Veda Rani. The queen however was in a position to calm down the Brahmins by offering heavy amount as bribe. After this unsuccessful mutiny her brother left the valley to his native place. Also after the death of Phalgan the ruler of Rajpuri namely Prithvi Paul invaded the country and caused lot of damage to the forces of Rani lead by Tang, but Tang did not lose courage and he retaliated through a different route sand; defeated Prithvi Paul, the Wazir then destroyed the house hold of Prithvi Paul and set whole of Rajouri city on fire. After arresting Raja Prithvi Paul he was imprisoned when the great grand son of the Veda Rani viz Raja Bhima Gupta attained maturity, he was all against the activities of Rani's new husband i.e. Tong. When the rift between the two came to the notice of Veda Rani, she put to death great grand son the last successor of Veda Rani after his nominal rule of five years and five months in 996 AD. After passing away of Bhima Gupta the power thirsty Veda Rani was all free to crown herself as the Rani of Kashmir. Due to the criminal nature of the Veda Rani the nobles of the state were of the opinion to remove such a woman from the throne. Their activities in this direction came to the notice of the queen and she took strong action against them by imprisonment and utter degradation. It is stated that Tang after attaining victory against Prithvi Paul of Rajouri returned to Srinagar and soon after he zeroed on Damars who would destroy and loot the city and it's out streaks and crushed this unruly and of robbers. During the last phase of her life she in order to show her religious zeal and over turns. She constructed 62 temples:- Kangan Pora (Kangan) village on the name of her husband. Abhimanyu Pora (Bemina) on the name of her son. Bhim Bat on her father's name and Veda Mar. All the successors to the throne were eliminated by the queen herself, therefore she chose her nephew named Sangram Dev belonging to Lohar Kot dynasty as the future Raja of Kashmir giving him title of Sangram Raj. The historians have written that Sultan Mohammad Gaznawi proceeded Kashmir during the last period of Dida's rule but returned unsuccessful because of the heavy snowfall which also eliminated many of his fighters. She died in the year 1017 AD after ruling in her last phase for about 19 years. The historians assessing her general activities write that she functioned as the queen of Kashmir for an overall period of about fifty years in the first as the queen (Rani) of Khem Gupta and thereafter as hair apparent on her son, two grandsons and great grand son and finally a sovereign queen. She was a beautiful woman although lame by one leg still fond of playing

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games. She was a bold and had special aptitude to understand the people around her and take final decisions on tricky matters. She was cunningly intelligent. She exhibited great passion for opposite sex i.e., she was a sexy queen. She did not hesitate to eliminate her son, grandson and great grand son to cling and clinch on the throne. She did not hesitate to have love affair with an ordinary man whom she raised to a highest status along with other despots, mean politicians, tyrants, killers and robbers. Even the construction of temples was a lame exercise to put under her feet the Brahmins whose lust for having more and more wealth had turned them miles and miles apart from their religious commandments.

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11: The Rajas of Lohar Kot Dynasty

As stated earlier the first Raja of Loharkot dynasty Sangram Raja ascended the throne in 1017 AD. He continued Tong on the post of his Prime Minister. This continuous arrangement of this Raja was not liked by the Brahmins especially of Paraspur, as Brahmins where the king makers and did not like to follow the orders of a man who was of a low caste, buffalo grazer. However Tong acted with a great courage and killed many, some of them thrown out of temples and imprisoned and seized their ill begotten wealth. After quelling their disturbances, the Raja began to rule smoothly and without any hindrance, with justice.

It may be mentioned here that some areas of Afghanistan and North -Western areas of India were under the rule of Shahi Hindu dynasty and the Rajas of Shahi dynasty such as Jipala, Anand Pal and Trilochnapala fought wars with the Turk invaders to protect their boundaries. On passage of time the Turks dethroned them to bring under their rule, along with some areas of India upto the province of mountain Lamghan. During the rule of Trilochan Pala Amir Sultan Mahmood Ghazni made an attack on his country. Finding it out of his power to defend himself from the attack of Ghazni, he entrusted his son Bhimpala the command of his forces and side by side sent a message to the Raja of Kashmir for help. Sangram Raja immediately dispatched a large contingent of armed forces under the command of Tonga. The forces of Mahmood Ghazni defeated Bhimpala, occupied the fort of Nandana. On arrival of the Kashmiri forces and a contingent under the charge of Trilochan Pala jointly made an attack on Mahmood, but were routed by Mahmood, forces. Tonga and Trilochan Palas saved themselves by running away from the battle field. Tonga on reaching Kashmir was distressed and the Raja did not take any sort of action against him. After conquering the fort by Amir Sultan

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Mehmood, some historians have written that Mahmood along with his forces proceeded towards Kashmir in order to arrest Raja Trilochan Paul. Trilochan Paul after receiving this information ran away from Kashmir to Kishtwar and there from to Jammu. However Sultan entered the valley of Kashmir. The Raja Sangram Raj felt it is not possible for him to defeat Sultan, he preferred to have a peace deal with him. He sent one of his trusted ministers to Sultan for having peaceful co-existence with valuable gifts. In return Sultan accepted his request and reciprocated with costly robs. After fixing yearly tribute he allowed the Raja to continue as the Raja of Kashmir. Sultan Mahmood is stated to have stayed in the valley for about one month in company of Rajas son namely Hariraj. He departed from the valley by Haripora-Dubjan. On his sojourn he was fortunate to pay his obeisance to Rumeh Reshi in Yariwan forests at Keller (Pulwama district). It is stated that many people voluntarily converted to Islamic faith at this time. Sultan Mahmood offered *Nimaz* near about Zateshwar temple near Kohi Suleiman. He also seized the gold lying in Bijbihara and Paraspora temples. Kalhana has written that Hamir Sultan Mahmood Gazni paid another visit to Kashmir in the year 1021 AD along with Alburoni and defeated the Raja. This group of invaders constituted *Chandals*, *Turushkas*, Muslims and other non-Sanskrit knowing people. This group converted many people to their faith. Kalhana used abusive language for all other people except Brahmins, governance and serving his subjects especially the down trodden. The queen raised Gori-Shwar temple and Suria Math and offered one hundred eight villages as Jagir to the Brahmins of Vegebear (Bijbihara). The Sada Shiva temple is considered to have been constructed at (presently named) Purshyar Mohalla in Habakadal area; where there was a palace of Raja as well. It is stated that Valpur is today Billawar (Jammu) as referred by Kalhana, while these types of construction works were going on, the Raja lost his son named Raja raja. This tragedy made the couple so grief stricken that they left the royal palace and began to live a humble life near the Sada Shiva temple, which became the residential place for next generation of Rajas as well. The Rajas treasuries were reduced to lowest ebb because of his queen's extravagance in construction works etc. The Rajas loved to purchase foreign horses, chewing of betel leaves and drinking holy water filled in glass jars from the Raja Bhoja of Dhara. When the queen Surya Mati paid an attention towards official dealings of the Raja, she found that there had been substantial increase in receipts, consequently the treasuries where now filled to some extent. The Raja now spent most of his time in meditation. This Rani as chief Minister who controlled some of the disobedient and hard hitting subordinate ministers. She also reformed administration to help the down trodden subjects of the

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country. The Pidagra office started by him under his direct control helped the treasury to receive more revenue. Then the main order of stopping the stamping assessment of gold in private hands helped common men who were deprived by officials from the possession of gold. He also kept a keen eye on unscrupulous government servants and punished the greedy and corrupt officers. With the assistance of his family members the Prime minister constructed several Maths at the confluence of Sind nalla with (Jhelum River,) Veyth.

Very Brahmins who in his own historical record are stated hoarders of wealth and conspiring against their own people, Rajas and establishment for pretty grains. Other historians have written that Mahmood Gaznavi invaded Kashmir in the year 1014-15 AD, via Toshmaidan and again via the same route but could not crack Loharkot fort and returned back unsuccessful. (Refer Box-Appearance of Muslims in India and Kashmir) Raja Sangram Raj returned to Kashmir after Sultan Mehmood Gaznawi conquered Kanuj. Then he began to pay attention towards the governance of the country. Historians say that the Raja behaved with arrogance towards his ministers. The dignitaries hated his Prime Minister Tong, who had brought shame to their country. The rivalry between the Raja and the dignitaries was responsible for killing of Tong. This incident added fuel to the fire. He now made Badeshwar his Prime Minister and began to cast an evil eye on his countries and dignitaries. Badeshwar also turned to be an arrogant man whose task was to plunder the public. He robbed even the temples and other holy places. The Raja in order to forget all worries, turned his heart to one Lekha Rani and she made the Raja to be more arrangement and careless towards his duties. With the result that the activities of his ministers and other government functions were focused towards corruption and fleecing the common man and treasury which caused great disturbances in the country. It was during the year 1041 AD that the Raja left this world. Under these miserable conditions of conflict and disorder after ruling for 25 years.

Hari Raja: After the death of Sangrama Raja his son Hari Raja was seated on the throne of Kashmir. He had seen the worsening political situation of the country during his father's rule. The Raja fortunately had two wise advisors in his council and he implemented the recommendations of these advisors strictly, with the result that the mischief mongers and the thieves were dealt with a strong hand The results of these measures were evident when the markets were left open by merchants even during the night hours. It was due to the enforcing the recommendations of advisors that some evil hands were left high and dry to commit treacherous acts and

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his queen mother, who in her hart was harboring the idea of governing herself the country came in direct confrontation with her noble son. Thus the Raja became very sad due to the harsh attitude of his mother, which caused his death just after 22 days of his governance. Some historians claim that it was his mother who in order to occupy the Raj Gadii poisoned the Raja to death.

Raja Ananta Dev: Raja Ananta Dev was the younger brother of deceased Hari Raja. He was selected to throne by Ekanga nobles and by Nataks in disappointment of Rani mother. Srilekha, who sacrificed her son just to establish herself on the throne on the pretext of Ananta being a minor hence, cannot run the government exclusively. The conditions prevailing in the country had turned abnormal due to the indifferent attitude of queen mother towards her son Raja Hari raj. To add to his difficulties the Raja namely Vigraha raja on hearing news of the death of his brother, laid his evil eye to conquer his country in order to become the Raja. He quickly advanced along with a strong contingent of forces and began to operate from Lothika- Matha. Srilekha, the queen mother advised her son to set on fire Lothika Matha. The forces of Raja acting on the advice destroyed the enemy. Another calamity which over took Ananta, when he was grown up was the arrival of some Shahi royal family members to Kashmir after the death of Trilochan pala. They due to their old relationship and royal ascent made their way in the court of Raja Anant. He appointed one of these migrants viz Rudra pala on a heavy monthly salary of 1.50 lakh Dinars for one month. Rudra pala arranged the marriage of his sister in law, who was daughter of the ruler of Jullander- Suria Mati to the Raja. As she was a beautiful and wise lady the Raja loved her very much. She could find out the ministers and other so called well placed persons emptying the royal treasury especially Rudra Pala along with Nag Paul, who were harboring mischief mongers, thieves and stable keepers. With the result that the common man was robbed by the establishment even of their daily necessities. The Raja could not hold them off and the country was set to worst type of mismanagement. The Raja then became indifferent because of the pressure of his ministers and the cheats. Besides emptying the royal treasury Nag Pal was not ashamed of breaking the golden statues of their gods and digesting large amounts obtained by looting of temples.

Under these adverse circumstances, created by Shahi royal family members, the Damaras a military clan who's one of leading member namely Tribhuvana was the commander in chief (Kampana-di-Pati) of Rajas armed forces, he wanted hence to dislodge the Raja. On the other

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hand the cavalry forces led by Ekangans were loyal to Raja. Hence a battle ensured. In a final fight led by Raja himself, Rajas forces were successful to defeat Damars forces. The Ekangans forces that were injured to the extent not to be able to serve in the armed forces were offered a suitable monthly pension regular grant. The Raja also was generous to his followers and servants to whom he helped by paying cash rewards including Tribhuvan as well.

As per historical information given by Kalhanaa the Damars led by Brahama Raja joined the forces of Dard chief of Gurez named Achala Mangala and the recently converted Muslim chiefs / princes 7 in number of the tribal areas of far flung areas of Kashmir, (Kalhana as usual refers them as seven Maleches who were converted to Islam during the period of Sultan Mahmood of Ghazni). When these combined forces entered in the valley under the command of Achala Mangala, they were repulsed by the Rajas forces under command of Rudrapala Shahi. The Rajas forces killed Achala Mangala and some Muslim chiefs and many more were arrested. They also recovered spoils of war probably looted from Kashmiri subjects by the invaders. The Raja after winning this combined on slaught of Dards and Muslim had to cover another obstacle in eliminating the attack by his own brother Udayanavastsa and by some Brahmins who restored to fasting on account of destruction of some idols in some temples and ill treatment towards Brahmins. However these situations were also controlled amicably.During this period Rudrapala Shahi the defender of countries sovernity also died, thus nullifying the influence of Shahi clan on the Rajas behavior. The attack of Raja of Chamba i.e. Sala Wala was also repulsed. The Raja of Chamba was arrested and imprisoned

As the queen Suria mati was a Sanskrit scholar she ordered translation of "Bharat Katha" in Sanskrit language. The queen was responsible to change the attitude of Raja towards good governance and serving his subjects especially the down trodden. The queen raised Gori-Shwar temple and Suria Math and offered one hundred eight villages as Jagir to the Brahmins of Vegebear (Bijbihara). The Sada Shiva temple is considered to have been constructed at (presently named) Purshyar Mohalla in Habakadal area; where there was a palace of Raja as well. It is stated that Valpur is today Billawar (Jammu) as referred by Kalhana, while these types of construction works were going on, the Raja lost his son named Raja raja. This tragedy made the couple so grief stricken that they left the royal palace and began to live a humble life near the Sada Shiva temple, which became the residential place for next generation of Rajas as well. The Rajas treasuries were reduced to lowest ebb because

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of his queen's extravagance in construction works etc. The Rajas loved to purchase foreign horses, chewing of betel leaves and drinking holy water filled in glass jars from the Raja Bhoja of Dhara. When the queen Surya Mati paid an attention towards official dealings of the Raja, she found that there had been substantial increase in receipts, consequently the treasuries where now filled to some extent. The Raja now spent most of his time in meditation. This Rani as Chief Minister who controlled some of the disobedient and hard hitting subordinate ministers. She also reformed in administration to help the down trodden subjects of the country. The Pidagra office started by him under his direct control helped the treasury to receive more revenue. Then the main order of stopping the stamping assessment of gold in private hands helped common men who were deprived by officials from the possession of gold. He also kept a keen eye on unscrupulous government servants and punished the greedy and corrupt officers. With the assistance of his family members the Prime minister constructed several Maths at the confluence of Sind nalla with (Jhelum River,) Veyth.

There was a revolt when Khasar invaded in league with Damars, which was routed by the Prime minister through his nephew named Bimba, who however lost his life while crushing the enemy. It is stated that the Raja took up the task of conquering other countries out of which it is stated that he conquered Champa which was under the rule of Salava Shana. Due to the prolonged absence of the Raja and his Prime minister, the Damaras found a chance to revolt against the Raja and killed many executive officers in their skirmishes; however the Damars were routed where the Raja and Haladhara returned the city capital. In other episode Haladhara was put behind bars per orders of Raja by a Svachandra on account of his frequent visits to queen Suryamati. The Raja however came to know that the allegations were false; they set him free and asked him to assume his duty again. However Haladhara could not take up the assumption of his duties properly because the Raja would not make any decision without the concurrence of his queen. The queen Suryamati asked the Raja to let his son Kalasa take over the seat of Raja. Haladhara advised the Raja not to act on the advice of his queen but he did not accept his suggestion and thought to ask Kalsa Dev to ascend the throne of Kashmir.

Raja Kalasha Dev: This Raja ascended the throne of Kashmir in the year 1093 AD. After some days alone one of his ministers told Ananta Dev the father of Raja that he has committed a grave folly by way of the abdication of throne during his life time. Ananta after taking stock of

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the situation found that Kalasa is not in a position to rule the country properly. The country has entered in a state of mistrust uncertainty and intrigues by the ministers and the common man was hard hit due to these factors. Ananta Dev felt that he has committed grave mistake to hand over the crown to Kalasa Dev. He therefore with the complete support of Haladhara and some ministers was in a position to regain the authority of Raja. By this action of Ananta, Raja Kalash Dev (Kalasa) was perplexed and he was content to submit to the action of his father, who was by now supported by his queen Suryamati. In the mean while the ruler of Lohara Kshiti Raja who was cousin of Ananta was willing to pay obeiance to various religious centers, but was not in favor of handing over the rule to his son Bahavana Raja as he was making secret conspiracy with the Raja of Lahora. The two Rajas decided that the Raja Lohara may proceed for pilgrimage and hand over the rule to the second son of Kailash Dev (Kalasa).

In another incident the Damaras, who were watching the condition turning from bad to worse, took advantage of this situation and made an attack on the government forces under their commander Sobha. The queen on advice of his consultants dispatch a strong army under the charge of Junduraja, they defeated the Damaras and put to death their commander Sobha. Ananta on the advice of Haladhara imprisoned Junduraja through Bijja. This action of Ananta created more trouble to him to administer the government smoothly.

As the Kalash Dev was stripped of his royal action, activities he, as per proverb "an ideal man's brain is a store house of devilish activities," he did not distinguish between good and bad. He began to commit evil deeds. He would now run after woman folk and would not mind to carry sinful acts against them. He took to excessive drinking and made evil and bad people his companions. Kalhana has enumerated the evil and sinful habits of Kalash Dev in his Rajtarangini. He has also named some Shahi princes particularly Bijj who were fanning the enmity between him and his father. Ananta after finding Kalash Dev an evil son and he thought of bringing forth Harsha his second son to be enthroned as Raja. Ananta called for Kalash Dev who along with the head of Shahi prince Bijj entered the royal chamber of Ananta where he misbehaved with his father. This action on the part of Kalash made his mother queen Suryamati and father too angry that they wanted to imprison their son, but they could not take this action. Instead they made their mind to leave the royal abode. Then they left along with some of their followers and the entire treasuries with some Damaras to the holy shrine of Vegayhumaesvara temple in the year 1079 AD. Other historians, have written that when Ananta Dev heard

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about the waywardness of his son Raja Kalash Dev, he called the Raja to his chamber and advised him to refrain from such evil activities. Kalash Dev was enraged by the advice of his father and left the room in anger. Then Ananta Deva wanted to see his son once again hearing that his son was seriously ill. On reaching his resting place he was not allowed to enter his room by the guards. This action on the part of his son made him angry and he left the palace and proceeded to live within a holy shrine of Vagay-humaesevara temple. When Kalash Dev came to know that his father has taken away all the wealth with him, he flew in to rash and made a plan to attack his father. His mother queen Suryamati after hearing this development intervened through Brahmins land made Raja Kalash Dev to abandon this plan. However in rage he rushed to Srinagar and took action against the supporters of his father by setting their properties on fire. When Ananta Dev was informed of this episode, he made his mind to coronate the son Raja Kalash Dev (i.e. his grandson) namely Harsha Dev as Raja of Kashmir. When Kalash Dev received this information, he proceeds to his residence at Bijbihara and paid great respects to his father and promised to mend his evil ways. His father Ananta Dev then dropped his design to coronate Harsha Dev. The artificial peace however, lasted for a short time, when Raja Kalash Dev was prompted by his mean companions to do away with his father by putting him behind bars. On hearing this sad news Ananta Dev again ran away to Bijbihara temple. Kalash Deva fining with rage ordered to imprison many of the well wishers of his father. Others were killed and many burnt down after wrapping them in grass. After some days the bloody Raja along his forces proceeded to Bijbihara and set on fire all the property of his father, who was without shelter and even food to eat. He was now a broken man and rebuked the Rani for his present condition and told her that Kalash Dev was not their real son. These remarks enraged the queen to the extent that she also rebuked her loyal and down trodden husband. In the meanwhile his son ordered him to leave his country and pass his day at Parnotsa (Poonch). This suggestion was also accepted by the queen. All these actions and decisions made Ananta Deva so sad that he committed suicide. Queen Suryamati was too sad to know about the death of her husband. She immediately informed Kalash Dev to attend the funeral pyre of his father in advance. She even waited at the funeral pyre, when he did not make his presence; there she committed Sati on the pyre of his husband along with her servants and concubines.

Historians have stated that Raja Kalash Dev after the death of his father and mother became a pious ruler and made all efforts to redress the grievances of his subjects. If one peeps deep, with an eye on the behavior

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of this Raja, it becomes clear that this Raja was not so, because he still carried on his sexual excesses. He collected more than seventy two women to his Haram along some foreign young beautiful woman. He would be engaged with them, duly drunk for most of the time on account of the association of undisciplined and immoral band of robbers.

By turn of events in his neighboring state i.e. Raja puri, where the Raja of this state named Sahaja Pal died and the ministers and other dignitaries seated his minor son Sangram Pala on throne. However this coronation was not accepted by Mandan Pal, the brother of deceased Raja. Fearing out throw of the minor Raja the sister of Raja Sangram Pala and an influential noble person Jasaraja rushed to the Raja of Kashmir seek his assistance.

Considering it a favorable occasion he directed Jainanda and Shahi Bijja to immediately rush to Rajapuri with sufficient army. They were capable to assume the throne of young Raja safe from any trouble caused by the other claimants especially by Madana Pala. It is stated that the Shahi Bijj accumulated large wealth while staying there for a longer time than required and Jainanda informed the Raja about the activities of Bijj. He ordered them to come back to the valley but kept on supervision of the activities of the Rajapuri Raja. Bijj after receiving the information of the Rajas displeasure for him he asked the Raja to permit him to leave Kashmir, which was granted. Thus he left Kashmir along his family and all possessions; inspite of the advice of some ministers to seize the ill begotten fortune by Bijj Jainanda is reported to have died soon after his arrival back to valley. Kalasa at home established the revenue department named Kalasaganja-a department of terror for cultivators. He also confiscated many religious places to the dissatisfaction of masses.

After some time Rajapuri Raja was again in trouble. He at this time also asked Kalasa for help. Kalasa sent his army commander to help him to overcome the threat from Madan Paul. Rajas army captured Madan Paul and sent him to a prison in Kashmir. Thereafter the Dammars revolted against the Raja, but they were subdued after killing of their kingpins. The commander in chief of Kalasa also defeated the Raja of Lohara. Then the Raja made matrimonial relation with the ruler of Vilapura by marrying his daughter. Then came the turn of the ruler of Urasa named Abhaya Raj Mala (the Davar Pati) of Raja (i.e. gate in charge) subdued the Raja of Urasa and took into possession war horses of this Raja.

Kalasa is stated to have arranged a meeting of about all rulers of the boarders of his country to forge unity and brotherhood in the

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winter season of the year 1087-88 AD. The Rajas who participated the convention were: 1) Asta of Champa (Chamba) 2) Gambhirasia of Kanda 3) Kalasa of Vallapura 4) Kirtiraja of Badda pura 5) Sangata of Urasa 6) Sangrampala of Rajpuri 7) Uttam raja of Kashtavata 8) Utkarash of Lohara. The arrangements for this convention were made by the minister named Verman. It is stated that the gate in charge Mala resigned soon after this convention was concluded and the Raja replaced him by Kanrapa who also resigned on account of some differences with the Raja. However owing to his commendable work in capturing the Masika Foras; he appointed him as the city chief of justice (Rajasthan-adhikara). He also introduced popularizing musical compositions and selection of female dancers for entertainment at royal court. These were the reasons which resulted in sexual extravagancies of both males and females and even Rajas and Rani's.

During the last phase of Raja Kalasa's rule he had to tackle his Harsha's overturns. Harsha was angered by his father (Kalasa), when one day his father did not pay head to the musical concert of Harsha (which was so dear to him) and left the hall. This act of Kalasa was a surprise to Harsha. The audience and one of the Ministers of Raja namely Visavat, who get a chance to advise Harsha to do away with his father and occupy the throne. Harsha did not agree to kill his father. The courtiers than approached Kalasa and made his temper so rash by concocted tales that he tried to imprison Harsha. Thereafter the attitude of Kalasa and that of his queen turned hostile against Harsha and they even tried to poison him to death. The Raja Kalash due to bitter relation with Harsha turned to be a tyrant and began to pray upon the golden idols deities and treasures collected by Brahmins in temples and monasteries. He also turned to confiscate the properties of the dead people and sold the same forgetting some fast bucks. Although Kalash put Harsha behind bars yet he was willing to crown him as the next ruler of Kashmir; but this move was not favored by his ministers who had secretly been won over by Utkarasha (Kalasa had two more sons besides Harsha and Utkarasha i.e. Vijaymalla born of queen Padmani and Jayaraja from queen Kaya). Hence the Raja called Udatkarasha from Lohara (He was ruling Lohara at that time) to Srinagar and crowned him as the Raja of Kashmir in the year 1089 AD. To make sure that Harsha may not be able to escape from prison he posted Thakura guards who were under the charge of Udatkarasha at Lohara at the Harsha's prison. Kalash Dev after handing over his crown to Udatkarasha Dev was too much grieved especially about the fate of Harsha Dev; he left his palace in repentance and took shelter in Martand

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temple, where he breathed his last in the year 1098 AD after ruling the country for 28 years.

Raja Udatkarasha: With the active participation of his younger brother Bijayamal whom he appointed as the Minister, began to rule in a peaceful atmosphere for a few days. When this brother Minister requested the Raja to release his brother Harsha Dev from prison. The Raja rejected his request and stopped the payment of the assured allowances to him. With the result Bijyamala escaped to Lar sub division and managed to enroll large contingent armed forces and rushed to Srinagar to dethrone Udatkarasha. Udatkarasha also arranged his forces and both the forces came head on, on the grounds of Toshwan (today's Tashwan). The Raja fearing defeat told his commander that in case he will hand over green ring to him they should release Harsha Dev and if the red ring then they should not release him. The Raja in contusion handed over the green ring to the commander, who immediately released Harsha Dev from prison. Harsha Dev joined the army of Bijyamala along with a large chunk of sympathizers and Dammars and Thakura guards, who had made all efforts to ensure safety of Harsha Dev while under their lock up in prison, due to his good behavior. The outcome of the fight resulted in defeat of the Udatkarasha Dev. Harsha was simultaneously declared as the Raja of Kashmir. At this very time Utakarasha was taken in custody and sent behind bars. After some time he committed suicide in this very prison. Thus he was in a position to rule Kashmir for 22 days and died when he was 24 years of age in the year 1089 AD. Harsha Dev was seated on the throne of Kashmir in the year 1103 AD when Raja Utakarasha (Udatkarasha) did not act on the advice of Namaka to do away with Harsha Dev when he was in a prison and stopped the monthly renumeration to his brother Bijyamala and other brothers and was finally imprisoned when he lost the war and committed suicide in the prison.

Harsha Dev after careful study of the situation and circumstances under which he was crowned as the Raja of Kashmir adopted the policy of appeasement side by side taking serious note of the day today happenings. He and his brother Vijaymala also became popular in the eyes of common man and some of the Ministers. Although his brother now with him as his helping hand, Harsha Dev had an inner fear that he may topple his government anytime. Therefore for sake of compete protection against these overturns entrusted his security to Thakura guards, who gave him complete protection against his brother and enemies, when he was imprisoned by his father.

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Although he gave respect to his brother by making him his assistant yet he kept a close watch on him. On the other hand he imprisoned his opponents such as Nonka and others and executed others. He then found that the royal treasuries were almost empty, the administration ragged in interiges and looting the treasuries, paying no head to the betterment of the subjects. Hence the Raja as a first step thought of making personal contact with masses. To attain this objective he provided ringing bells in his public hearing places near his palace, to redness the complaints, grievances of commanders. In order to run the royal court in a trim and suitable order, he ordered the concerned ministers, advisors and officers to attend in a smart dress (resembling South Indian), be punctual in time. He then appointed almost all executives of his father on their own posts.

He also appointed others who had helped him in his dreaded past Thus Kandarpa became gate in charge and Madana as commander in chief of armed forces. The prized post of chief Minister was occupied by Sunna and Suma's brother as minister. The younger brother of the Raja was placed as the head of the royal chamber jars The Raja Harsh Dev was himself a musician and a composer, the loved to have musicians, poets and learned people in his court. When Bilhana returned to Kashmir secretly from the court of Vikermaditya VI, was not accepted but honored in the court of Harash Dev and like others suitably rewarded.

Even having all these good qualities he would often be lured by some of his new Ministers against the others and he without making a through secret enquiry would punish the so called enemies. Another weakness with this Raja was that he amassed a large number of women more than 360 and adored many more and on the advice of head Brahman added his sister even in the list of wives (Rani's) as was practiced by the chief of Brahman himself. The evil activities proved to turn disastrous for the Raja s he indulged and utilized almost his working time and left all administrative affairs to his ministers and other officers.

Although the first phase of the rule of Harsh Dev passed on peacefully, yet soon after the disgruntled elements came forth cause disturbances. The first rebel was his own brother as expected viz Vijay mala. First he invited Harsha Dev on a feast, where he wanted to kill him. This secret plan came to the knowledge of Harash Dev causing Vijay mala to run away. He was no longer a favorite of Raj Harash Dev. Vijya Mala seeing the attitude of Raja was all out against him hence he confronted the Raja by raising an army of his own. He fought a battle also with the Raja's forces, but was defeated and had to escape to a far away area of Darostan to save his shin. Bijya mala did not recent but requested the Raja of Darostan

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(Dardistan) to help him defeat the Raja Harash Dev. His request was favored by the Darostan Raja and Bijay Mal launched an attack on the forces of Kashmir's Raja. When he reached Guraz mountain range his forces were taken over by a heavy avalanche and most of them along with him were crushed to death. On hearing about the death of his enemies the Raja began to engage himself in luxuries. His behavior towards adultery increased to unlimited degree. He committed sex even with his own sister and kept more than 360 young and pretty women in his royal *Haram* and added more on passage of time. He became a mast corrupt Raja and kept company of dancers, jesters, sycophants, aerobats and mean and lowey deserted fellows. He emptied his treasures on bestowing large sums of money to these fellows. He even looted the idols of gold and cash found in temples. He by force starved of cash and other possessions of common people. When the miseries of people seemed to have increased beyond limits the terrorized people and their well wishers made plans to make an end of his misrule. The leading intellectuals Jai Ram and Hat prepared a plan to execute the terrorist Raja, but the secret plan got exposed and the Raja came heavily upon them and made an end of all the conspirators, their sympathizers and relatives and soaked the soil of Kashmir with the blood of his own people. Thereafter on the advice of his mean and foolish companions he made plans to put to death all the sympathizers of Bijay Mal. For this purpose he invaded the Darastan during the ensuring winter season. The Raja of Darostan (Dardistan) also proceeded ahead with his army. When the forces began to confront each other on the other side of the high pass, it began to rain followed by snowfall. The army of the Raja of Kashmir was badly affected by cold and could not fight the enemy even they could not retreat. The Dard Raja's army took advantage of their bad condition and made a crushing attack on his opponents with the result the Raja of Kashmir could with great difficulty save himself with the help of his cousins Oschal and Sosal, but lost much of his possessions, arms and treasury. Some of the booty and arms were drowned in Kishenganga river. The Raja after returning from this unsuccessful sojourn again engaged himself in luxuries.

Shortly after this episode Raja Bhon invaded Lohar kot, then Sangram Pal of Rajouri revolted with a strong army. These rebellions were crushed by Gandrep Dev the commander of Kashmir army. Then the Raja Harsh Dev, ordered the victorious Gandrep Dev, to take over the Raja of Lohar Kot. Unfortunately the Raja became suspicious of Gandrep Dev and wanted to kill him due to false reports of mean fellows against his capable and faithful commander. On hearing about the ill intension of his Raja, Gandrep Dev to save his honor left Lohar Kot and departed from

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Kashmir along with his family on his request to Raja. During the earlier period of this Raja's governance a serious famine was experienced due to incessant rains during the month of August when the corps of the year were washed away in floods. Due to the failure of crops the cost of paddy rose to *500 Dinars per Kharwar*. The cost of barley raised equivalent to its weigh in silver and that of wool, chilies, salt and spices rose to unbearable heights. Due to the indifferent attitude of the, Raja the hardships of the people increased many fold with the result thousands of the people died for want of food items (hunger). It is strange that the Kalhana Pandit who has often praised the governance of Hindu Rajas has come up with many stories about this Raja's rule and how innocent and wise people were subjected to forced labor, cruelty and deprivation by Raja through his immoral attitude and through the companions of his court jesters, sycophants and aerobatic immoral woman folk and putting to death his faithful companions including the Brahmins. It is stated in the pages of history by Chambak Wazir (the father of Kalhana Pandit) that this Raja was a slur on the grace and face of Brahmins as, he had even illegal relations with his own sister. The responsible and elite personalities of his time were deprived of even the basic requirements. There were disturbances all over the country. The Dangar and Lones rebelled against the Raja with the result that the Rajas forces killed in cold blood all the opponents including the Brahmins whom he also hanged on open places to spread terror all over the country. The Raja did not even spare his cousins Oschal and Sosal, who were forced to run away to far flung areas of the country to save their shin. The Danger and Lon's tried to take revenge from the Raja in association with Oschal. In a fierce fight at Paraspora the Raja's forces defeated the combined forces Oschal with the result that Paraspora was ransacked by the Rajas forces and thousands of people were put to death. Yet another. Even having good qualities he would often be lured by some of his new Ministers against the others and he without making a through secret enquiry would punish the so called enemies. Another weakness with this Raja was that he amassed a large number of women more than 360 and adoled many more and on the advice of head Brahman added his sister even in the list of wives (Rani's) as was practiced by the chief of Brahman himself. The evil activities proved to turn disastrous for the Raja as he indulged and utilized almost his working time and left all administrative affairs to his ministers and other officers.

Although he gave respect to his brother by making him his assistant yet he kept a close watch on him the other hand he imprisoned his opponents such as Nonka and others and executed others. He then found that the royal treasuries were almost empty, the administration ragged in

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interiges and looting the treasuries, paying no heed to the betterment of the subjects. Hence the Raja as a first step thought of making personal contact with masses. To attain his objective he provided ringing bells in his public hearing places near his palace, to redness the complaints.

The maternal uncle of Oschal namely Anand, in combination with the Dangers and Lon's tried to annihilate the Raja's forces. In a fierce fight at Kamraz, Anand was killed by the forces of the Raja, who were commanded by Chandra Raj. In the mean while Sosal also collected a large army and started rebellion against the Raja from Shopian side. The Rajas commander Chandra Raj made a swift move from Baramulla and on reaching Bijbihara he waged war against Sosal. It was by chance that the Raja's commander made his forces to disperse. Then Sosal marched towards Srinagar along with his brother Oschal with their armies. Harsh Dev the Raja's forces attacked the rebellions forces and on the advice of Raja his forces made an elephant drunk and drove it towards the rebellions forces. It was par chance that an arrow of Oschal pierced in the ear of the drunken elephant which made the elephant to turn towards the Rajas forces and began to trample them. Due to this incident the Rajas army lost their courage and ran away from the battle field along with the Raja. Oschal plundered the whole city and set fire to the palaces of the Raj. The Danger's and Lon's also plundered and looted the city folk along with the royal treasury. Harsh Dev the Raja hid himself in a land lords house where after three days he was caught hold of and summarily put to death. Thus his terrorized misrule ended in the year 1114 AD.

Raja Oschal: He was crowned as Raja by his brother Sosal and Danger and Lon communities in the year 1114 AD. He made Sosal the ruler of Lohar Kot and the helping communities were awarded lucrative posts. He ruled with justice and held human welfare the top most priority of his rule. He was helpful to the wise people and disliked mischief mongers. He made efforts to employ the people like disabled robbers and other people who had meager resource of income. He set right the damaged temples and other places of worship. He personally took interest to establish peace stability and efficient and corruption free administration. It is stated that he often used a foul language and made the mischievous persons to oppose each other by tossing one against another and when such groups reached the stage of opposing each other, he took serious action against them and tossed them from the affairs of government. He would not let the officials to stay at one place of posting and hatching conspiracies. Sosal the Raja of Lohar Kot tried to capture the throne of Kashmir. He invaded the forces of Oschal but was defeated and ran away to an unknown place. Then

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Sosal tried his luck once again and began to plunder the areas round the Baramulla. The Raja's commander in chief Kanak Chander defeated him and he saved his life by hiding in Dardistan (Daroshan) and then reached to his original place Lohar Kot. Sosal however instigated the Raja of Dardistan to conquer Kashmir. He made all efforts to conquer Kashmir, but could not proceed beyond Kamraj area, where he caused great loss to the people's property and had to return to his jurisdiction after being defeated by the forces of Raja. This attack from Oschal changed the behavior of the Raja of Kashmir. He became anxious about the grandson of Harash Dev named Bakhachar who was still a young child. The Raja arrested the child and handed him over to executioners. The executor on seeing a small child felt mercy on him and handed over him to woman. This woman brought up the child with great care. Some other historians have mentioned that the hangman remembered the behavior of Harsh Dev towards them and they sent the child to the king of Malwa who brought up the child with great care. During this very period of Raja of Lohar Kot (Sosal) also got a son from his queen who was christened as Jai Singh. Also during this very period the Raja of Rajouri (Sangram) died and the Raja Oschal enthroned his son namely Som Pal in his place. Also Oschal and his brother Sosal once again came to good terms with each other.

It was the year 1124 that a volcano eruption took place in Lolab area of Kamraj Division. The Raja was curious to see the volcano, hence with a small band of security forces preceded to the nearest site of volcano. While returning a group of armed Dangers attacked the Raja's cavalcade's camp at night, which was however neutralized by the Raja's forces. However in this melee the Raja was separated from his forces. The opponents Chad and Rad thinking that the Raja has been killed rushed to capital the very night and declared themselves as the Raja's of Kashmir. Oschal the Raja also reached his palace and sat on his throne, while Chad and Rad were celebrating they found Oschal on the throne in the morning which disappointed them and they had to escape from there to avoid their imminent death. In the same year the Raja while going to his *Harm* alone was caught hold off by a companion of Rad in the way and Rad who was hiding nearby cut off the head of the Raja. Other rioters joined the party and Rad declared himself as the Raja in place of Oschal. This news was immediately conveyed to the commander in chief of the deceased Raja named Kakan Chandra, who rushed to the palace from Lar area along with his forces and put to death the new Raja Rad, his brother and other enemies. Oschal's dead body was cremated with full honors next day along with his queens. Thus the rule of Raja lasted for ten years and four months.

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In 1125 AD a relative of the deceased Raja Oschal namely Salhan was seated on the throne of Kashmir by Gagan Chander. This Raja assigned the job of the trusted advisor to Gagan Chandra for his services of defeating the Sosal who wanted to rule the country after death of his brother Oschal. Gagan Chandra eliminated almost all opponents of the Raja Salhan including the most disturbing community of dreaded Dangers. Gagan to perpetuate his name laid the foundation of a village in Sindh area called Gagangir and Gagan fort. After about 3 months of Raja's rule a rift was created in the good relations of the Raja and his advisor Gagan. This rift widened on passage of time with the result that he conspired with the Sosal the arch rival of the Raja of Kashmir. Accordingly Sosal reached Bramulla in company of large army. When the Raja heard of this episode, he ordered the Gagan Chandra to defeat the aggressor Sosal who reached safely to Srinagar. In order to protect himself Raja hid himself in a room of his palace. Sosal and Gagan Chander broke open the door of the room and arrested the Raja who was then sent to Lohar. Thus the rule of this Raja ended after about four months only.

Sosal in his hard compain and conspiracy of his commander Gagan Chander occupied the crown of the Raja of Kashmir in the year 1125. Sosal being a hard working and alert Raja his first task as a Raja was to keep himself protected against his enemies and mischief monger. He framed a strong bodyguard of his most trusted persons and did away all rebels including Gagan Chandra. Gagan Chandra conspired with the son of Oschal and waged a war against the Raja. A fierce battle took place at Bijbihara in which Gagan Chandra was defeated when he took refuge in a fort. On encircling the fort by Sosal he came out and begged pardon from him. Sosal accepted his request. Raja Sosal's son also ran away from the scene to an unknown destination. Afterwards Danger community rebelled against the Raja. They one day attacked him in a secluded forest area, but he ran away with great difficulty due his courage. During the year 1131 AD. Raja of Pryag namely Devak came to Kashmir for pilgrimage along with Bakhachar the grandson of late Raja Harsh Dev. On finding everyone dissatisfied with the Raja's rule. Bakhachar contacted all disgruntled elements of Raja who were exiled by him with their support Bakhachar raised rebellion against the Raja Sosal. When the conditions began to turn against Sosal due to combined war against him even by Dangers and other disgruntled elements and his own soldiers and destroying of city by enemy forces including the palaces of Raja; He sent his family to Lohar Kot and made his mind to fight the foes to his last. Saving himself from the Dangers he reached to the village of Taper, where he took refuge in the house of Malik Siya Bhat, who was one of the exiled nobles of this

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king. Malik secretly informed Sosal's presence to his rival Bakhachar in his house who immediately dispatched his commander in chief namely Kalyan Mal. Sosal though in sleep fought the forces of Kalyan Mal bravely and was in a position to save himself by running away and reached Lohar Kot to join his family. Thus his rule ended after eight and a half years in the year 1133 AD.

Raja Bakhachar: Raja Bakhachars first step as a Raja of Kashmir was to subdue all his enemies. He made one of his trusted companion namely Malkasht as his Prime Minister. His rule during his early period was based on justice. He took care of his subjects and made efforts to eliminate the mischief mongers. When he was free of all external worries he began to enjoy the soluberant season of the valley and for this purpose he dissociated with wise and peaceful personalities and was happy to have the company the indecent and wretched people. He ignored the administration of the country with the result the nobles and the well wishers of the Raja were fed up. To add to the insult he indulged in the affairs with the wife of his Prime Minister and remained attached to her day and night. This behavior of the Raja was taken as a grave insult by his Prime Minister. He was thus forced to have contacts with the runaway Raja Sosal. He invited Sosal to Srinagar and the nobles and the other ministers also joined with the Prime Minister. On hearing the onslaught of Sosal the army of the Raja Bakharchar to stop him along him along with the forces of Raja of Rajouri. During the fight many soldiers of the Raja joined the army of Sosal. When Mahail- the husband of Rajouri Raja's sister in law got killed the forces of Bakharchar got disheartened and ran away towards Srinagar. Sosal along with his forces chased the fleeing forces of Raja. When Sosal entered the capital city, the people of all shades welcomed him. Bakharchar had no choice but to run away to Rajouri to seek his safety. In this way Sosal was again (2nd time) enthroned as the Raja of Kashmir after 6 months of dethronement.

Raja Sosal 2nd time: The second term of Sosal rule was not however an easy affair. The main cause was the indulgence of Bakhachar in regaining the lost throne. Bakhachar was successful in regaining support from the adjacent Raja's. Also Sosal adopted the policy of appointing of outsiders. I.e. non Kashmir's in higher and responsible posts, which was the main cause of annoyance of administration in the hands of his ministers and advisors. After five years of his rule Mool Chand died leaving a vast treasure behind. His death was the fore runner to the exposure of inefficiency and cowardice of the Raja. In place of Mool Chand he appointed the new ministers who were cunning and jealous even to one another. Under their

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advice he changed to a cruel man, imposed spine braking taxes on masses; the proceeds fraudalantly snatched by the Wazirs and officers. He became unmindful even about the safety of his kingdom. With the result that he lost control over the rebellions surrounding his hilly territory. Historians have not written anything worthwhile during his tenure. He died in the year 1170 AD after ruling for 7 and half years.

Raja Varti deva / Vantideva/ Avantideva: This son of deceased Raja Paramanuka ascended the throne in the year 1164 AD or 1170/ 1177 AD. Some historians say that he died only after seven years of silent rule. He did not interfere in the administrative affairs of the country nor took part in any expedition. As he was childless and there was no one available in his dynasty, the Lone community and the other dignitaries were compelled to hand over the Raj to Opea Dev / Vopiadeva / Bopadeva / Vuppadeva from the Lohar Kot Dynasty in the year 1170-1177. There is no clue at all available to the historians as to what was the reason of his selection, some say he may be a son of deceased Raja and others infer that he may be an influential officer / person in the deceased Raja's set up. Rajtarangini of Jonaraja (RTJ) points out that the selected Raja was only interested in the study of all types of stones gems and pebbles. He has written that he was a dunce (mudha) and a fool (Murakha). This also gives clue to us that this Raja was selected just to take control the high officials who could have an ample chance to select a person of their choice after the death this puppet Raja. While others are of firm belief that Vartideva had a son, who was driven away to Rajapuri by the strong lobby of Lavanyas (Damaras). This puppet Raja's rule extended upto 1180/86 During his period of silent and uneventful rule of the 18 years Damvars became very powerful and rich. They fleeced the people (their subjects) by imposing spine braking taxes. After Raja Jassaka (Rassadeva), the throne is stated to have been occupied by his son namely Jagadeva with the combined decision of nobles and ministers. He was an intelligent Raja and took up the task of improving the day to day affairs and erasing the evil which had spread in the society. On the other the people who had become habitual in crime and other evil activities, joined their hands with ministers with the result that the Raja abandoned the throne. In this difficult situation one of the ministers namely Karahal who was an intelligent man remained loyal to him and after abandoning the throne advised him that he should not have left his country in the hands of mischief mongers. This action will help these greedy government servants to fleece the people and it will be in the interest of public welfare to take up the governance of the country as early as possible. On his ministers advice the exiled Raja regrouped a loyal band of armed forces and marched towards the capital of his kingdom.

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He and his forces gave a crashing defeat to the mischief mongers and thus the Raja was again capable to occupy the seat of Raja. The Raja with assistance of his loyal minister tried their best to deliver justice to their subjects. Although performing good deeds to uplift the poor and needy, some mischievous elements especially Padama who was relative of the Raja had eye on the throne, hence he hatched a scheme to poison the Raja. His scheme was carried through and the King died in the year 1218 AD after 14 years of rule.

Padama after killing the Jagadeva was eager to kill all the relatives of the deceased Raja. Getting alarmed by this effect, Raja Deva/Java Deva thought it safe to escape from his country. He then reached to Kashtiwar which made it possible for Padama to occupy the Raj Gadi of Kashmir. Padama in a happy mood still enjoying his accession to the throne got information that Javadeva (Rajadeva) has come to fight him from Kashtiwar with a strong army. Padama on his side also came out to defeat him himself. When Rajadeva observed that he was not in position to fight Padama, he entrenched himself with forces in a well fortified fort. The tussle continued for a long time and the fight was not decisive. It is not known as to how and with what motive a man came to gift a high quality shoe studded with gold to Padama. This shoe while under observation of Padama a soldier probably from the army of Javadeva and under his instruction reached the spot and attacked Padama and severed his head. Seeing the success of his scheme all the persons/soldiers of Javadeva came out and hailed Javadeva and recognized him as the Raja of Kashmir. The Raja was helpful to all his helpers and admirers and offered them lucrative jobs and posts. It is stated the Lone community was net favored by the Raja to the extent they expected. This was the main reason that the community made hectic efforts to disturb the peaceful atmosphere. The Raja was very harsh on this community and ordered to kill all the people of Lones. The Lone community was so disturbed and threatened to the extent they changed the Lone caste and when a soldier would be seen by them they cried in loud voice "We are not Lone". The Raja appointed Mool Chands son namely Kaka Chanda his minister who was of a great help to him in times of crises, but the minister died in the year 1241, when he was a young energetic youth. After his death he made his son Balad Chanda as minister. This minister after sometime was taken over by the opponents of Raja and he rebelled and fought against the Raja. He even occupied the big areas of City and established his head quarters at Yeldemar Mohalla. He after sometime felt that he has committed mistake to fight against the Raja, so he accepted his mistake. The Raja pardoned and bestowed the confiscated Jagir at Lar. It is recorded that the community of Bats also

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revolted against this Raja. The Raja ordered their complete annihilation. This action of Raja created terror in the country and caused massacre of thousands of people. The remaining Bats were forced to change their caste when they saw an armed man of the Raja. It is said that a scholar of fame named JAMAL CHAYYA wrote a book "Almas Vichar" which earned him a village Jamal Nagar as an estate. The Raja founded two villages in Devsar area named as Lajor and Darvez. After ruling for more than 23 years he died in the year 1239/1242 AD.

Raja Sangrama Deva: The son of the deceased Raja ascended the throne in 1242 AD. He ruled within the country in peace and justice for some time and appointed Baldar Chand as commander in chief who was responsible to have, brought his forces by severe training schedule, unconquerable. He gave the post of Prime Minister to his brother Suraj Dev. This arrangement however did not prove fruitful because after a year he rebelled against the Raja. This caused the Raja to strike him down with the result that Raj Dev could not stand against the forces of his brother Raja Sangrama Deva and ran towards the fort of Gagangir where he begged Baldar Chand to help him. The two persons were still making themselves ready to fight against the Rajas forces when the forces of Raja swooped on them and they were compelled to run away. They in the state of distress reached Askardoa This territory was ruled by Raja Tong. He promised to help Suraj Dev and Baladar Chand. Here also the forces of Raja did not give them respite and they brought under them whole of Askardoo after bloodshed. Although Suraj Dev ran away, yet the army of the Raja traced him out and brought before his brother the Raja of Kashmir. In his anger he ordered to kill his captured brother and consequently he was put to death mercilessly. On the contrary Baldar Chanda begged pardon of the Raja, who did not take action against him. After sometime he fell seriously ill which caused his death in the year 1253 AD. After his death the Raja appointed his son Sangram Chander as the commander in chief of his army, the past of his father. Another tragedy befall on the Raja when his cousins the sons of Kalhana rose against the Raja who were joined by all mischief mongers including the dangerous community who ransacked and looted the properties of common people as well. When the Raja was dejected by the activities of mischief mongers, he proceeded to Rajouri to seek help from Raja of Rajour. He with the additional forces came to his country and fought several skirmishes with his opponents and finally subdued them. He however was magnanimous to pardon these mischievous mongers. Although they did not regroup themselves to fight, yet they were always planning to do away with this Raja and then one

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day found a chance to poison the Raja which made an end to his people friendly and sympathetic rule during the year 1258 AD.

After his death, his son Ram Deva assumed the throne. He took serious action towards the gang who murdered his father by poisoning. He appointed one Prithvi Raj, his close friend as his prime minister. The Raja through his Prime Minister performed the government activities in a just manner. As he was not favored by a male child, he adopted a Brahman child Lachmen as his son and declared him as his heir apparent. His rule extended upto the year of his death viz; 1279 AD.

Alter his death, Lachmen Dev Brahman the adopted son of the deceased Raja/ruler (Ram Deva) ascended the throne as Raja of Kashmir. He appointed his minister namely Sangram Chander who was responsible for running the administration peacefully. It is unfortunate that the son of Raja namely Saham Deva caused differences between the Raja and Sangram Chander which made his minister to abandon the post and wage a war against the Raja The war between the two culminated in the death of Sangram Chandra. The Raja although in rage accepted Ram Chandra the son of deceased minister when he accepted the suzerainty of Raja, as his minister and restored him to this post.

It is stated that a man from outside the valley named Kichal appeared in the valley and began to show to the people his magical performances at the foot- hill of Kohi- Suleiman. He was successful to attract a large gathering every day, with the result he began to interfere in the affairs of the ruling elite. The Raja thought of subduing his illegal witch craft but unfortunately could not live longer as he passed away in the 1292 AD after ruling for thirteen years plus.

Raja Shaman Deva: It was the son of deceased Raja named Sahaman Deva who after hearing about the death of his father at his residence at Dacchhanpora came to the capital city and took over as a Raja of Kashmir. The Raja ruled with justice but was not after attacking the nearby rulers. It is stated by some historians that the famous saint Shankaracharia reached the valley during the reign of this Raja and stayed and stayed the foot-hill of Kohi- Suleiman. He converted Buddhists to Shivism and the Raja also followed his teachings and even stayed nearby the Shankaracharia's residence. When Raja told the saint about the magician Kachal who had spread panic in the city due to evil deeds, the saint called him to his place and defeated him in discussions. The magician thereafter was ashamed and the people at large were relieved of his ill-conceived tricks. The Raja was revealed that Shankaracharia died in the valley that is why Kohi-

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Suleiman was named as Shankaracharia hill. Other historians are of the belief that Shankaracharia was the resident of Malabar coastal area and lived some centuries before Christ and died at Kidar Nath after visiting Badrinarain and Kidar Nath temples at the age of 32 years.

This Raja is stated to have abolished the law of punishing the father of a girl who practices adultery on the plea of dancing girl. It is also stated the Rajas behavior in his last years of rule became treacherous and began to rule arrogantly under the company of immoral persons. It was at the height of Rajas immorality and arrogance that the nobles and the administrators were fed up with him and he was then done away to death by his own friend. Thus after ruling the country for fourteen and a half years he died in the year 1307 AD.

Raja Sach Deva: son of Raja Sahama Deva namely Sachdeva occupied his father's seat. He brought Ram Chandra back to take up administration of the country. The Raja was ruling with justice and was comfortable without an enemy but the people and especially Brahmins turned away from straight forwardness and truth. The Brahmins had become greedy and were collecting donation to fill their coffers while the miscreants had adopted the practice of adultery and robbing the poor and needy from their petty belongings. Infact all the population had turned greedy and did not bother to practice good behavior and honest dealings. Under these circumstances as revealed by the God that when a nation falls to the depth of disgrace God wipes them off the surface of the land. This exactly happened to the inhabitant of Kashmir in the form of attack by the dreaded Zulqader Khan Tatari who was of the clan Halaku Khan son of Changez Khan who after destroying Kabul entered Kashmir via Punjab in the year 1323 AD with his seventy thousand terrorists. The Raja Sehdev became so upset by the attack of Zulchu that he found it safe to run away from Kashmir and took shelter in Kashtiwar. The commander in chief of Raja Ram Chandra found it safe to stay in the fort of Gagangir along with thousands of people who ran away from plain areas along with foreigners Rinchan Shah and Shah Mir. Zulqader Khan (Zulchu-Zalim) entered the country and ordered massacre of all the people men, women, and children and destruction of houses and food grains etc. He also took many people as prisoners and sold them esp. women and children to the traders of Turkistan who accompanied him to Kashmir and obtained hefty amount by their sale. It is stated that the population of the country by the hands of this terrorist reduced by the more than 95%. After reducing the valley to ashes during the eight months of salubrious season, he and his forces were overtaken by the cold season in the month of October/November. They tried to leave Kashmir in a hurry. They asked the captives who were

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about half lakh persons to guide them to the shortest route to Punjab. The hapless person thinking that the Zulchu will proceed ahead after letting them free, they unanimously told him that shortest route was to cross the mountain via Devsar to Punch and Punjab When the cavalcade of about 70,000 people reached the middle of Pir Panjal Mountain near Devsar when it began to rain and snow along with forceful gusty winds. The caravan along with captives found no place for shelter and in this way they were buried under snow avalanches one and all. It was the God's calamity on these culprits of humanity. During the summer of next year when the snow melted the people who survived came out to find out their relatives but they could hardly find a out their relatives but they could hardly find a few who had taken shelter in caves and were reduced to skeleton. The people were in great distress and feared the reappearance of Zulchu. It was during the year 1325 AD. that they tried to re-establish themselves by the cultivation of land for food grains and other agricultural practices. As country was without Raja, the administrative machinery, the peasants from adjoining areas flocked together and invaded by cultivators along with their cattle and other possessions. The residents were helpless. They sent their representatives to the Ram Chandra, the commander of fugitive Raja Sah Deva. Ram Chandra took immediate action and deputed Shah Mir and Renchen Shah to Kamraj along with the army. These two persons of area heaved a sigh of relief. They of their sweet will offered food grains and money to Renchen. After reaching his residence. Which was bestowed to him by Raja Sehdev at Gagangir along with stipend, he thought of occupying the seat of Raja which remained vacated due to running away of Raja Sehdeva to Kashtiwar. To undertake this operation he got hold of some traders to carry his bags of load to Inder Kot where Ram Chandra the wazir was residing those days. Other historians have written that Ram Chandra wazir asked Renchen to send some bags of charcoal to his residence at Inder Kot. Renchen found a proper time to dispatch weapons to Inder Kot along with charcoal. Coal was handed over to Rama Chandra, while the ammunition bags were stored secretly at other place by his confident traders. It was during a frightful night that Renchen Shah changed his usual dress and accompanied by his trusted fellows entered the bedroom of wazir and killed him while he was in deep sleep. The guards of the wazir who tried to attack the party of Renchen were also put to sword. Renchen along with his followers entered the palace and declared himself as the Raja of Kashmir in the year 1325 AD. Sehdev the absconding Raja tried his best to regain his empire but was not in a position to regain his lost kingdom. With his departure the Hindu rule in Kashmir came to an end.

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The Hindu Rule Conclusion

Kashmir is stated to be proud of having its recorded history of more than five thousand years. Simultaneously it is also said that about first one thousand years of this period are shrouded with the dark clouds of legends, traditions, folk lores and romantic poetic imaginations. It is clearly indicated that Kashmir from the very beginning was recognized as a Shardapeth i.e., a place of teaching and learning, leaving aside the historical period of Kutrajas and other chiefs as mentioned in "Bharat Katha" Bhagwat Gita, Nilmat Purana and other Puranas, of which the details are not available in clear terms. It is believed that Shri Ramchandera had conquered Kashmir and made the place called Milial as his capital in Hari Ram area of north Kashmir's Uttarmachi Pora, a place at higher altitude. The details about the archeological discovers and the life style of the people in those forgotten days has been discussed from the very stage of rising of the Himalayas, formation of Pir Panjal of mountains under-1.

After turning the pages of history it is evident that the first Hindu ruler (Raja), who was called upon by elites of Kashmir after due consultation was the son of the Raja of Jammu (Purana Karma) named *Dyakarha*. It is a strange story of events that the responsible personalities of Kashmir had to request the Raja of Jammu to provide them a Raja who would rule Kashmiris, although in Kashmir itself there were some people of repute to take up the dynasty rule in Kashmir. He as usual marched towards Kashmir along with his strong army, fought against opponents and captured whole of Kashmir in the year 3180 BC making an end of Kota Rajas and beginning of the dynasty rule. After his death his son ruled the country (name not known) and then his son namely *Soma Dutta* ascended the throne. It is stated that during his Raj a deadly war was fought at Kuru- Kshetra between Kuruas and Pandavas, Soma Dutta along with a strong contingent of army jumped in the fray on the side of Kurus where after putting in brave fight he lost his life. Then after 4 years of disturbance the concerned administrators brought in *Oknand* as the Raja- some historians say that he was a Kashmiri, others claim him to be of the dynasty of killed Raja Soma Dutta and others of Mathura dynasty. However it is stated that he belong to Mathura dynasty, when the details are critically examined This dynasty is stated to have ruled for 85 years when the last ruler caused oppression to his subjects. He was killed by a chieftain of Pandav dynasty named *Pranu Deva* in 3036 BC. This dynasty came to an end after the death of Raja Sandiman when his first son *Kamran Deva* inflicted untold misery on his subjects. He engaged himself in drinking, adultery and other sinful acts, with the result the rath of God

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fell upon these people by way of drowning of his capital city Sandiman Nagar along with all sinful population. On the other hand Marhandev the second son of Sandiman the ruler of Mahanraz (Maraz) the southern areas of Kashmir, with its capital at Babul ruled with justice and helped his people to come over the difficult situation caused by constant rainfall which killed thousands of people and destroyed large number of residents houses and property, Unfortunately Chandra Deva, the son of this Raja on attaining the Raja title, fell prey to evil activities, resulting his ministers and other administrative members to suck the blood of the people by imposing unbearable taxes. Rajas *Ananta Deva* witnessed hanging of his thousands of subjects and terrorizing other beyond limits. His son *Dripa Deva* ruled with justice for 51 years and constructed some temples to perpetuate his name. He was in his last days killed by his brother Harnamdeva in a firce fight. Consequently the killer of Raja, his brother became Raja of Kashmir. His activities as a Raja were so shameful and harmful that drinking of wine became the order of the day. Other sinful acts like unchecked open sexual indulgence by all, along with gambling and singing / naked dancing were common and legal activities. However his commander in-chief was very much fed up by Rajas activities, he made an attack on Raja and was just to defeat the Raja; the drunked people thought that the commander is going to set their houses on fire, made an abrupt attacked on him, with the result that he was defeated and killed. The Raja followed all the ill practices after this episode with extra ordinary activity and finally this cruel Raja was killed by the son of deceased commander in chief namely Durga. Afterwards Raja Sanyadatiya (2312-2295 BC), handed over the yoke of his responsibilities to his ministers and began to take full advantage of this wordly life, committing all types of sins with the result that his brother Mangaladatya killed him and became the Raja of Kashmir. He also took his main occupation of drinking, sexual immoral activities. Then the wrath of God the Almighty fell upon all those sinners who were put to death by blowing of poisonous wind constantly for several days. He was a black scar on the face of Rajas and after reducing the country to penury died after misruling the country after about 39 years. His son Raja Khemendra also was of his fathers stock. He involved himself in adultery, in as much as he would enter the houses of his subjects without notice and commit adultery. He even did not leave the wife of his minister. It was his minister who got enraged by committing adultery with his wife and killed him. The son of the deceased Raja first of all shifted his capital to Sandmat Nagar. He was also a habitual drunkard and would pass most of his time in dancing parties. He imposed spine breaking taxes on his subjects. He lost Kashghar area to the king of Fatan

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and lost his army while crossing Karakaram pass due to heavy snow, while making an effort to regain Kashghar area. He was responsible for hanging a physician to death who had cured his wife from a serious illness on hearsay without conducting an enquiry.

The son of deceased Raja named Indersen too was a man committing debauchery and sinful acts. The people also became arrogant and completely forgot the commandments of their religion and busy to commit adultery. The Raja did not attend to his duties but assigned the task of administration to his minister. After sometime he turned suspicious of the activities of this loyal minister, who was then arrested and his skin removed alive and killed. This indicates the criminal behavior of the Raja. The next Raja Sundersen further added to the woes of his subjects. These people were so arrogant that they did not think of anything but of committing sins and crimes. The Raja is said to have set free a complainant who told him that his father in law has committed sinful act with his own daughter. This decision of Raja was appreciated by all his ministers and other people - what a charactered king? Again when a saintly person repeatedly told the Raja and the people to refrain from all these saintly acts. He was not tolerated by the Raja and others. He was a God fearing man and prayed to God that the people were adamant continue their sinful acts. God Almighty through his angle informed him to stay away from the sinners and adulterers, these will be destroyed. Consequently their capital and surrounding areas along with the Raja and residents were annihilated in the same way as the nation of Lootwas wiped out. With this episode the rule of Pandawa dynasty came to an end.

The next dynasty (Malva) started ruling the country from the Raja Lu, a foreigner by the consequence of the high ups in administrators. He was an excellent Raja and the country became prosperous and the people were freed from cruelties and shameful acts of past. He built a new capital city on his name (Lolo), where he constructed many houses. There after the Raja as Kashisey, Raja Khagindra, and Raja Surender of this dynasty ruled the country peacefully.

After Malva dynasty Kashmir was ruled by Raja Godhra of unknown dynasty by the digitaries- a foreign ruler was followed by *Raja Sodarn*, *Raja Janak*, *Raja Spanjnar*, *Raja Galkandar*, *Raja Baldeva* (the father of Himal) and *Raja Nalsen* for a total period of 265 years. All these Rajas governed the country in peace and brought prosperity to their subjects, except *Raja Nalsen* who was so cruel Raja and merciless killed more than one lakh people and destroyed the country. Finally he was burnt when his palace was engulfed in fire along with his three sons.

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Then came of term once again of the rulers of Jammu to take over governance (Raj) of Kashmir in the year 1625 BC by Raja Gokaran who rifled with justice and made general public prosperous. After his death Raja Prahlad occupied the throne. He was a saintly fellow and liked to have the company of Durna saint. He then asked his minister Bamboor to occupy the seat of Raja after 11 years of silent rule. Bamboor during his initial period of governance ruled with justice, then he fell in love with the wife of his cousin and began to sing in her praise. Lo-Lo Lolari all the time and in this condition he left to rule the country after eight years and died in 1570 BC. Lolari also died at the same time and were cremated in the same cremation ground. With the death of wazir Bamboor the Jammu rule once again came to an end.

It was Godhra dynasty's Partap Shell who was once again selected the Raja of Kashmir in the year 1570 BC. This Raja was in a position to rule the country with justice for 36 years. Then his son *Raja Sangram Chand*, then *Raja Karak Chand, Raja Beram* Chand, *Raja Bibikhan, Raja Bhagwant* and finally *Raja Ashoka* of this dynasty ruled the Hindu Raj of Kashmir. Some historians have confused this Raja with the Raja of Ashoka the great of India. If has been clarified in the historical book "Waqaati-i-Kashmir, translated in urdu with detailed information by professor Dr. Shamsuddin Ahmed published by J&K Islamic centre, Srinagar that the Ashoka of Kashmir was the son of uncle of Sachinar and the grand son of Shakuni. He converted to Buddhist faith and laid the foundation of the city of Srinagar. He ruled for 51 years from the year 1425-1374 BC, while the Ashoka the great of India ruled from the year 273-232 BC after despair, for 41 years after the death of his father Bandugar in the year 273 BC after whining a war against his brother Sosema after four years of struggle. He in order to extend his empire waged a war against the Raja of Kalinga in the year 261 BC. In this deadly war more than one lakh people were killed and about one and a half lakh people were injured. He became very sad to find out the whole scale death of the people. He under this tense situation contacted a bikshu UP Bagat and converted to Buddist faith along with his Morea dynasty and worked hard to spread Buddhist faith all over Asia. He abandoned the idea of waging war and employed himself in service of humanity and prohibited even killing of animals. Then his son Raja Jalok ruled country with perfection, but abandoned Buddhism and converted back Shivism under the guidance of Pandit Award Bat. Then the brother of Raja Jalok, *Raja Damodar* ruled with head and hart and was helpful to common man. After his disappearance *Raja Narindra* was coronated as the Raja of Kashmir. He ruled only for two weeks when Hazrat-Sulaiman (AS) came to Kashmir and landed at Shankacharya (Sulaiman hillock)

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and this Raja left the country along with Hazrat-Sulaiman (AS), thereby completing the governance of Godhra dynasty in Kashmir. After words the three Turkish princes named *Hashak, Kanishak. Zishak* who had accompanied Hazrat-Sulaiman (AS) were directed to rule the country by Hazrat-Sulaiman (AS). Although they were foreigners, they worked in collaboration with each other and were ready to be helpful to common man during their rule which extended to more than forty years from 1282-1240 BC although Nagarjun disturbed their peaceful co-existence by propagating Buddhism especially in Harwan area and were compelled to handover the rule again to Godhara dynasty by selecting of Abhimanyu the Raja of Kashmir, who ruled for about 22 years with justice. When after his death this dynasty came to end.

Malva Dynasty 2nd time

At this time (1218 BC) when Raja Abhinianyu died, the nobles selected Gound the third who was the grand son of Raja Luv (1218 BC) as the Raja of Kashmir, in absence of a heir to the throne. This Raja along with their progeny i.e; *Raja Vibhisan, Raja Inderjit, Raja Ravna, Raja Kinar(NAR)*- He killed his enemy of Buddist faith (who seduced the queen) along with the whole Yudhister community and their houses and places of worship. Some Buddhist ran away to other countries. The incident and love affair of a Brahman named Baisakhi seems to be a hypothetical and imaginary love story narrated by Kalhana Pandit. After his death *Raja Shadeh* occupied the throne and performed his duty with grace, wisdom and justice. Then *Raja Otplak, Raja Bishen (Haran Kul)* and *Raja Dassakul* ruled with justice. After the death of Dassakul Raja his son *Meherkul* assumed the crown. He was a cruel ruler and killed hundreds of people men, women and children on the pretax of not being able to remove a stone, which had stopped passage of water in a newly laid out canal. He was so cruel and foolish that on his return to valley by Panjal mountain incidentally an elephant slipped down the path. The Raja heard the groaning of the elephant in pain and subsequent death. He ordered throwing down the precipices a hundred elephants to enjoy their crying to death. After this cruel Raja his son *Raja Buk* assumed the crown in 670 BC. He rued with love and affection to all his subjects, he was a wise and honest ruler. Finally he was made to vanish along with his family except on of his son Kathenand by an ascetic woman named Bhatha (say historians). Then the survived son of the Raja namely Raja Kalhenand ruled the country with justice. After him his son Raja Wasanand occupied the throne. He was a writer and scholar and tried his best to serve his subjects to pass their time in prosperity and progress. After his death Raja Nar occupied the throne in

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the year 525 BC and ruled serving their country men for sixty years to his best ability. Then his son *Raja Akh/Ach* ascended the throne in the year 665 BC ruled Kashmir for 60 years with best service to his subjects. Then his son *Raja Gopal Nand/Dutt* ascended the throne in 405 BC. He ruled with generosity and helping hand to his subjects and made them prosperous. He was a Raja who constructed buildings and temples. Then his son namely *Raja Ghokaran II* ascended the throne in the year 344 BC with a helping hand and better administrative set up for about 58 years. Then Raja Naranand/Narendra Dutt ruled the country for more than 36 years with justice. Then the country was ruled by Judister/Andh Judistra from 250 BC. His period of governance was a very difficult period for his subjects as he would plunder the common man for his luxurious living. He committed adultery. When the people and the nobles could not bear his lawlessness and treachery, he ran away from Kashmir to seek refuge somewhere else. While on his journey his foes recognized him and was put to death after his arrest in the year 192 BC. After his death the rule of Malva dynasty came to end and Ujjain dynast Rajas occupied the throne.

The Ujjain Dynasty

After the murder of last ruler of Malva dynasty the high ups in the government and dignitaries unanimously selected *Partap Adit* as the Raja of Kashmir who belong to Ujjain dynasty of Bikramajit He did not belong to Kashmir and as usual the Kashmiris selected once again a foreigner on the throne of Kashmir. This dynasty ruled for about one hundred years from 192 BC. The other Rajas were; *Raja Jalok* the second and *Raja Tonjin*, who died in the year 92 BC without a male child to rule the country, hence the rule of this dynasty ended here. These rulers however ruled with most care and serve their subjects.

The Bijay Dynasty

This dynasty came to rule again Kashmir when the dignitaries in the government selected *Bijay Mal* who belonged to previous Rajas of the country and a man of respect in the year 92 BC. He ruled with justice for eight years only when he died Then the son of deceased Raja Jai Inder occupied the throne. He was responsible to imprison and hang his wazir Sandimat on a false notion spread by mischief mongers that this wazir will take over as Raja of Kashmir. The actual story reveals that the Raja had no male son, hence the dignitaries placed a son of murdered wazir on the throne of Kashmir whose name was Ari Ray. He during his reign made his people prosperous and helped them to progress. He was a man of religion and was always in prayer of Shiva Lings which made him abandon the

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kingship and he left the country and entered in Bumzu cave after putting up the skin of stag and disappeared (Hassan) after sometime in the year 1 AD.

The Malva Dynasty-2nd Time

The first Raja of this dynasty *Megwahan* (Gopal Dut) was selected as Raja of Kashmir in the year 1 AD, by dignitaries as he arrived in Kashmir from Kandhar after attending a *Syombar* ceremony and marrying the daughter of king Mala namely Amrita Prabah. He was a Raja who was kind hearted and helpful. He banned killing of animals, even then he was a great conqueror. Rain would not fall on him hence named *Meg-Wahan*. He ruled for 34 years till his death in 35 AD. Then the elder son of Meg-Wahan named *Srishtasen Sen/Parvar Sen/Tonajan* occupied the crown of Raja. He was a ruler who helped to provide justice to all and took up the works of betterment and welfare of people. After ruling the country for 30 years, he was replaced by his elder son namely *Harania (Haran)*. His rule was based on justice and helpful for betterment of the people. His younger brother Torman who was appointed as prime minister by Raja after few years rebelled against Raja, who imprisoned Torman. Torman's wife delivered son in the house of a potter when she escaped from her residence. The son was named *Praver San. Jai Inder*, the uncle of this child helped to meet him in the potters house. When the child attained adulthood, the Raja set free his father from the prison. Who after meeting his son died after some years Perversen along with his uncle left for pilgrimage of Indian temples. When the Raja Harania died in the year 95 AD, without having a male child, title responsible person of the country requested Jamander Pal Jogi alias Bikram to nominate the next Raja for Kashmir. He nominated Matra Gupta as Raja of Kashmir. *Raja Matra Gupta* occupied the crown of Raja in the year 95 AD when he reached Hirpura with a letter from Jogi the Raja of Ujain. When the Raja of Kashmir served in the court of Raja of Ujjain after migration to Ujjain from Kashmir. The Raja was originally a Kashmiri Brehman. On ascending the throne of Kashmir maintained his original character of generosity and satisfied the real needs of his subjects and did not allow his ministers and other officers to taken on in court intrigues. He was a Raja to help poor by offering cash to them when needed. He helped his relatives to take on the prized pasts in his government, thus making them prosperous. He did not forgot his well - wisher Raja *Smandar Pal Jogi (Raja Bikram)* and helped him by sending him cash and valuable gifts from time to time. During the rule of Raja Matra Gupt Parver Sen the son of jailed and dead brother of Raja Harana namely Torman heard about the death

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of his uncle Raja Harana and of the Raja Matra Gupt. He was naturally inclined to become a ruler of Kashmir. For achieving this objective he made his mind to invade the Patron of Matra Gupt i.e; Raja Samander Pal Jogi of Ujjain. By coincidence Raja Smander Pal Jogi also died this very time when Parver Sen reached the frontiers of Ujjain. He heard that the Raja of Kashmir Matra Gupt was going to abandon the seat of kingship due to the death his patron and leaving to Kashiji for getting salvation of this worldly life. He handed over the Raj Gadi to Parver Sen the son of late Torman in the year 102 AD, thus the Malva dynasty occupied the throne of Kashmir for fourth time.

Malva Rajas-Fourth Time

Raja Parver Sen was a noble Raja. He set the government on firm footings by making his subjects, ministers and employees happy and prosperous. He was habitual inhering monetarily his patron Matra Gupt for almost ten years till his death. After ruling Kashmir for 20 long years, he made up his mind to conquer the countries around his domain. On reaching Ujjain he found that the son of Raja Smander Pal Jogi namely Shila Datta/(Partap Sheel) was not allowed to rule his country by his opponents. He captured the country and entrusted the same to Shila Datta/Partap Sheel as a mark of respect to the patron Matra Gupta. Shila Datta however tried to invade Kashmir several times but failed every time. Raja Paran Sen however bestowed this kingdom to Shila Datta as a noble gesture. He brought the crown of Kashmir back which was sent by Matra Gupt to Smander Pal Jogi his patron. This Raja is said to have founded Srinagar city and Nawpora bridge. His maternal uncle Jai Inder founded Sokaram town on Northern side of city, which is now called Harvan. His rule lasted for 60 years.

Raja Judhister

The son of Raja Parver Sen namely Raja Judhister occupied the throne in 102 AD. He ruled with justice and made all efforts to keep his subjects to pass on peaceful prosperous life. He died in the year 201 AD.

Raja Narindera Dutt (Lachman) occupied the seat of Raja in the year in 201 AD. He was a pious Raja making the life of his subjects comfortable. He died after ruling for 13 years.

Raja Rana Dutt (TonaJan the second). After the death of his brother, this Raja occupied the throne of Kashmir. He appointed the son of his deceased brother i.e.; Raja Narindra Dutt named Sherudal as his minister

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and entrusted all administration to him. After some years this arrangement could not be retained due to the conspirators. In a fight Sherudal the minister was killed Sherudal's son Surb Sen ran away to save himself from the Rajas animosity. After roaming for some time he was given refuge by the Raja of Nagar Kot. Surb Sen attained maturity he collected an army contingent along with the army of his supporter Raja and confronted the killer of his father i.e.; Raja of Kashmir with the result in a battle which took place at Banihal in which Raja Tanogen was killed and Surb Sen became the Raja of Kashmir in the year 257 AD.

Raja Surb Sen ruled with justice and regained the adjoining areas which were wrenched by some chieftains. Peace prevailed during the 48 years of his rule. After his death *Gandharap Sen* was installed as the Raja of Kashmir. This Raja turned out to be unfit for governance of the country as he did not paid attention towards the day to day affairs of the country but engaged himself in singing and dancing. Finally after a rule of 48 years he was dethroned by Lachman the grandson of Tanogen II and imprisoned. *Raja Lachman* then ascend the throne. He was an able Raja and ruled with dignity serving his subjects in all respects. He conquered the lost areas and in an expedition to Multan to regain the lost area, lied under a tree in Punjab to take rest with a red handkerchief on his eyes. A kite thinking it to be a piece of meat swooped on it with the result his eyes were damaged. Due to severe pain he died after two days in the year 375 AD. His nephew named Sharok who was accompanying the deceased Raja ascended the throne and attacked the Raja of Multan and after one month of besiege the Raja of Multan surrendered and agreed to pay tribute. The Raja Sharok then returned to Kashmir and ruled the country with justice and with friendship even with his enemies. Unfortunately during the last days of his rule the Raja of Dardistan rebelled and began to plunder Kamraj area of Kashmir. The Raja of Kashmir confronted him, but his forces were trapped in a mountain pass. The Raja was arrested and imprisoned in a fort. Hearing of the sad news the son of deceased Raja Lachman named Bajra Dutt attacked the Dard Raja but the imprisoned Raja of Kashmir in the fort was beheaded and his head thrown out of the fort. On seeing this *Bajra Dutt* became furious and destroyed the enemy along with the fort. After this success he returned to Kashmir and was installed as the Raja of Kashmir. Jai Inder the son of Raja Sharok rebelled against the Raja of Kashmir, but was killed by the Raja, when they were attending a meeting in tent to have truce between the warring groups, with the result a bloody battle in which more than ten thousand soldiers of both sides were killed. Finally Raja Bajra Dutt won the game by this fraudulent killing of Jai Inder. The Raja ruled with justice and helped his subject and all others to

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atone the crime committed by him. He ruled till his death i.e.; 436 AD for about 11 years. His son *Rana Dutt* ascended the throne. He ruled with sincerity and made the country a den of peace and prosperity along with his queen Narma who became the advisor to the Raja. He constructed the (historians say) first hospital in Kashmir for his subjects and also the rest houses and inns. Lastly he along with his queen entered a cave (Bim zuwa) and were lost to world forever. After disappearance of his father, *Dina Dutt* was made to occupy the seat of Raj, till then he had strolled all temples and passed his time in the company of renowned saints. He on ascending the throne was a pious Raja and made the public to obey his orders strictly. He would not get any renumeration from the income of the country and would lead a life of austerity. He then strangely disappeared in his bedroom in the year 540 AD. Then Raja Bakerma Dutt (Jit) the brother of lost Raja owned the crown of Kashmir, who after ruling the country till 38 AD when he died. Afterwards his son Bala Dutt (Jai Nand) became the Raja of Kashmir. With the assistance of his ministers and advisors he ruled the country with wisdom and after establishing peace and tranquility he after recruiting large well trained army decided to conquer Indian states and made this dream come true by establishing his authority over large areas of India. He donated 99999 horses as charity at Kanuj (this seems to be an exaggeration) and then returned back to his country. As the Raja had only a female issue Anangalekha, whom he married to Durlabha Verdana (Durlab Drone) an office of stables. Although the Raja adopted the son of his daughter namely Lahan to continue his rule, but the chap died at the age of twenty. Hence the Raja's son in law i.e.; Durlab Verdana a man incharge of stables became the Raja of Kashmir after his death. His mother is stated to have cohabited with a Karkota Naga man, hence this dynasty started to rule Kashmir.

Karkota Naga Dynasty

Although the raja was of lower class, he obtained the throne through the help of minister Kanak who had illegal relations with his wife. He ruled the country with such an efficiency which is beyond the concept of historians. Then the second Raja was *Partap Pid (Darlek)*, grandson of deceased Raja with the help of his minister Hanuman. It is stated that he helped his country men by developing trade relations with the neighboring country men and made the people to learn and take up new crafts, which helped them to add to their income. After the death of this Raja his first son *Bajra Datia (Chandra Pida)* ruled the country. He was d wise man and would not harm anyone, his rule passed for about nine years. After his death the second son of Partap Pida named *Awadia Datia/Raja Tarapid*

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ascended the throne. He proved to be a terrorist ruler. He tortured his subjects to the extent that most of them had to take refuge in far off areas. He would celebrate the marriages and other festive occasions by sacrificing thousands of people. However his cruel rule lasted for 4 years only due to his death by a deadly disease (Cancer). Then the third son of Raja Partap Pid named *Mukta Pid* remembered by the name of *Lalitaditya* ascended the throne of Kashmir. It is to the credit of this Raja that he annexed the lost areas of his kingdom. Then in his spree of conquests he conquered Punjab, Delhi, Kanuj, Kalka, Bihar, Bengal, Decean Lanka, Bombay, and other places. First of all he made an attack on a forceful Raja of Kanuj named Yasoverman, who was also aspiring to extend his rule upto north of Punjab and to the boundaries of Kashmir in order to check the aggressive Arabs. After defeating his arch rival he took possession of all the places which were under control of defeated Raja without much trouble. There after Lalitaditya followed the course of Ganga till he reached west Bengal, where after great trouble and after trampling whole Bengal upto Indian ocean, a peace treaty was signed and Lalitaditya ordered Gauda king to accompany him to Kashmir on an oath of Vishnu for his safety. But he was assassinated on the orders of Kashmir Raja. This treacherous act of the Lalitaditya will remain a black dot on the rule of this Raja in history. This action has proved that the absolute power makes a ruler ultimate aphrodisiac.

Proceeding ahead the Raja's forces easily subjugated the region of Kalinga. After-wards as narrated by Kalhana this *Digvijaya* conquered southern Indian states upto river Kaveri and Dwarika. However Lalitadatya is stated to have not annexed the conquered areas to his kingdom, but after recovery of tributes to the extend of eleven crores of gold coins, the area were handed over to their rulers. In his south Indian (Daccan) campaign, he was assisted by Rustrakuta queen by clearing the way through precipitous and risky slopes of Vivdyachal mountains (as queen was fearful of her own high ups). Then he proceeded ahead beyond the boundaries of India to central Asian countries and conquered Turan, Kambojia and Tuhklas (led by Mumuni). The Dards and Bhutarajas had to flee from their land. Then he moved ahead to the southern extreme area of Gobi desert. The king of Uttarakuru also fled away from his homeland to some unknown destination. The Raja did not return to his country for a long time, the ministers sent a messenger to enquire about his nature programmes. He replied that he wanted to conquer more places. However he directed the ministers to follow strictly the directives issued by him, which are stated to be the seven principles of governance given by Manu and other spiritual heads in *Shastaras*.

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Though Lalitaditya was a great conqueror ever produced by Kashmir, he was equally eager to undertake all development works, such as laying of canals to provide water for irrigation in order to produce more food, laying of flood protection bunds and other activities to safeguard the residents and their land from flood ravage, opening of schools. He honored craftsmen and men of knowledge, even available from foreign and Indian domiciles. He thought being a Hindu, behaved with a secular tinge. He was habitual of taking wine and while intoxicated he would issue destructive order under those conditions which were dangerous, He directed them not to carry on these orders.

The death of Lalitaditya is shrouded in mystery. Some historians have written that he committed suicide when while fighting he was separated from his soldiers, fearing capture by his enemies. Others say that he was buried under an avalanche in a hilly terrain of eastern Iran.

After the rule of Lalitaditya this dynasty suffered a great decline because the incoming Rajas turned the governance to a coliseum of in-fights; as the next Raja *Kaliapida* was harassed by his brother and did not follow his directives with the result that the administrative machinery fell apart to empty the treasures to fill their pockets. To add his difficulties, one of the trusted minister of this Raja named Mitra Sharma also rebelled. The Raja then decided to do away with crown. He wore the robes of Sadhus and entered a forest area (some name it is as Palka Barastaram) and was not traced out. After his disappearance Bajradatya/Vazradatya assumed the crown. He was short tempered cruel Raja, a sexy libidio collected more than 300 women in his *Harm*. He confiscated the properties of temples, and collections per force from his subjects and killed lakhs of people who tried to disobey his orders. Finally he was dethroned by his brother Sangram Pida after 4 years of deadly rule. Sangram Pida was killed by his younger brother Jai Pida. This Raja made plans and arrangements to follow the path of Lalitaditya after setting the administration of his country on firm footings,he left for conquests handing over his charge to his brother in law named Jajja. He conquered many kingdoms after entering Punjab. On reaching Kanuj (Parpak), he amended the plaque fixed by Raja Baladatya and substituted his name by offering one Lac horses in charity. Then he moved forward to Gar-Desh ruled by Jai Ananta and married his daughter Kalyan Devi and also one consort Kalma and helped Raja to regain some more territories after defeating the kings of five Gaudas. He then returned to Kashmir and defeated Jajja, who had declared himself as Raja of Kashmir in his absence. He as Raja was very eager to help the people to live a peaceful satisfied life. He brought some

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renowned teachers from far away lands. Poverty by imposing heavy taxes and snatching their properties; are not worthy to be titled as "Raja" but a gang of dacoits and robbers.

Karkota Nagas are the original Kashmiri tribe (Mahabharta and Puranas), who were fluent in rowing of boats (Navas). A legend attached to Nagas is that they were rowing the boats of goddess *Parvati* during the times when Kashmir was a huge lake called *Sati-Sar*. The first Karkota Raja of Kashmir as is evident from the dynasty of Karkotas was Durlabha Vardhava, who's mother is said to have cohabited with a Karkota Naga and then taken a Purifying bath.

Khumar Dynasty

After the death of last Raja of Karkota dynasty, Avantivarman due to active support and political acumen of his step brother and also his minister Suvae; was selected as the Raja of Kashmir. He was the grandson of Raja Utpala Pida. Some historians believe that he belonged to the progeny of one Jaya Devi - the wine seller, hence his dynasty was christened as Utpala dynasty *Khumar* (intoxicated by wine). This Raja's first task was to do away with the tyranny cause to his subjects by the earlier rulers. Then his second important work was to drain away the flood waters of the lake by drudging of the course of river Jehlum and the lake as a famine of great distress has been caused due to submergence of vast cultivable arabal areas due to floods. The Raja was assisted by one intelligent man named Suya to accomplish this difficult task. He was the first Raja who has stated to have died while reciting Gita. His successor *Shankarvarmana* was selected as Raja after subduing other claimants especially Ratna Vardhana and Karnapa. Afterwards the selected Raja employed his forces against Darvabhisara and the ruler of Trigarta (Kangra) with success. He also made some advantages on a few boarder lands of his country. These military missions however consumed lot of government money. To replenish these losses he heavily taxed his people including the Puja requirements of common man. He also robbed temples of their collections received from donators. The revenue collectors (*Kayasia*) to added to the miseries of people also filled up their pockets clandestinely. The Raja also reduced the weights and measures by one third. The Raja would then love to pass on his time with mean fellows. He after sometime put to death the Raja of Darbhabisara named Narvahan. Due all these treacherous acts, people had suffer as the Raja squeezed even the blood from their veins. It is due to their cries that he got killed by an arrow struck his throat while proceeding to Urasa in 902 AD. This Raja was followed by Raja Gopala

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Varman. As he was a minor, hence his mother looked after the affairs of the country. She unfortunately entangled herself with his choicest minister Prabhaka Veraman, who was given all powers to run the government. The Tantris (a military organization of some people) did not like this arrangement and virtually took over the regions of the government. To add to the miseries of the regent queen the Shahi chief, seeing this weak situation of Rani, also tried to usurp the throne of Kashmir. At this time the regent queen directed this minister to confront the Shahi chief, who was able to shatter the dreams of Shahi chief Lallia and replaced him by Torma. This action made to gain some favours from general populace regent and his minister. Just after these conquests, the minister of the queen regent began to plunder the royal treasuries. As the Raja Gopala Varman by now came to know the illicit relations of his mother with the minister and the plundering of treasuries by the minister. The minister was afraid of the Raja lest he may remove him from the post, he got the young Raja murdered through his relative Ramdera within the knowledge of his regent mother. After the death of his son, queen Sugandha was declared a full fledged Rani of Kashmir. In the meanwhile another military group named *Ekangas* also appeared to interfere in the affairs of government of Rani. She tried to keep peaceful relations with both the military groups. When Tantrians began to disregard her orders, she preferred to have Ekangas on her side. Then on succession issue, the queen advocated the name of Nirjita Varman and she was supported by Ekangas but the ministers, officers and Tantrins, who put forth the name of Partha, the ten year old son of Nirji Varman. Finally *Partha Varman* was selected as Raja of Kashmir. Then a battle between Tantrians and Ekangas took place in which Tantrians had an upper hand. This resulted in transfer of queen Suanda to a place Hushkapora, where she stayed for four years as a prisoner and was put to death in the year 914 AD by Tantrins. After the death of Rani Suganda the Tantrians (Tantrays) brought forth Partha Varman as the Raja of Kashmir. He was a very young boy, hence in his place his father Narjita Varman was appointed as his regent and his ministers especially Maru Vardana looted the treasuries along with his tax collectors even sucked the blood of his subjects to fatten their bellies. During the nominal Rajas tenture the unbridled famine cause death of thousands of people. The people had nothing but eat the flesh of human beings like wolves. The store keepers in league with bloody Tannins sold the government rice to people for over ten times the cost as to enable the regent to pay hefty amounts to Tantrins. The regent father of Raja married the daughter of the notorious minister and his sons were thus capable of extracting huge amounts. Under a treacherous plot the Tantrays, the ministers and his

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sons dethroned Partha and replaced him by his father Narjita Verman in the year 921 AD. This Raja did not at all exert himself to gain freedom from the Tantrins and the minister and his clan. He was satisfied to live a life of comforts and misdeeds, till the time of his death in the year 923 AD. Before his death he nominated his successor *Chakra Varman* who assumed the throne there after. Hs was still a child under the guardianship of his mother and grandmother duly supported by Tantrins (Tantrays). As this Raja's guardian were not in a position to meet the monetary demands of Tantrins, they brought in Sura Varman I as the new Raja in the year 934 AD. Some historians say that he was an intelligent Raja, but his relatives and Tantrins did not allow him to tread on a progressive path. He also was not in a position to meet the demands of Tantrins, as such they crowned Partha Verman the the son of Narjita Verman, who was earlier dethroned by his father. As stated earlier this Raja was not in a position to satisfy the abnormal high demands of Tanrins, by criminal acts of unbridled taxation, he was dethroned after one year and *Chakra Varman* on the promise of paying a huge amount was brought in as Raja of Kashmir in 935 AD. He made sanguine efforts to procure the promised amount to be paid to Tantrins, but fail to deliver the same, hence he thought it safe to escape Madhavaraja. Then the Tantrins seated Sambha Vardana of notorious Vardhana brothers as the next Raja at the cost of squeezing the nominal income of general public through corrupt ridden and unscrupulous collectors. In the mean while the run away Raja of Kashmir Chaker Verman wanted to become the Raja once again, To repute his desire he contracted the other military organization namely Damars. He got an assurance from the chief of this military group to help him in fighting Tantrins and crush their power once for all. It was the battle field of Padmapora that a fierce fight took place between Shanker Vardhana supported by Tantrins on one side and Chakra Vardhana supported by Damars. In this fight Shankar Vardhana was killed by Chakra Vardhana along with Sambu Vardhana. Besides thousands of Tantrins forces were slain in the field, thus routing the Tantrins by Damars and Ekangas. In this way *Chandra Varman* occupied the throne of Kashmir third time in 937 AD. It is a sad story of events that in spite of being brought to Kashmir to rule the country, he as a Raja behaved as a criminal and began to indulge in shameful activities. He made one dancing girl of lower class (Dombas) his queen and her relatives were posted to higher ranks. Others were bestowed some villages as grants. His great mistake was to get his friends and sympathizers i.e.; Domars killed in bad blood, with the result that he was duly paid by his killing by Damars in his bed chamber and they even ravaged the country side. Then the seat of Raja was occupied by

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Unmattavanti Varman /Avanti Varman, one of the sons of late Partha Varman. The new Raja was a favorite of some ministers especially that of Sarvata. He was a wicked Raja, who hated and abused even his blood relations including his parents. The Raja was won over by Parragupta who also was aspiring for the crown of Kashmir. He conspired with five ministers and advised the Raja to eliminate his all relatives including his father and mother. As he become mad enough to gain the courted crown of Raja, he did not hesitate to undertake shameful deeds, he became a drunkard and directed the taxes collectors (Kayasiha officials) to take away hard earned penny from his people and leave them high and dry. The Raja encouraged by conspirating ministers and Tantrins, he starved to death his brothers. His parents were done away through the Raja's conspirators. Partha, his father was first imprisoned and the persons responsible for murdering his parents were awarded by this mad (*Unmtta*) Raja. When his excess and mental degradation exceed, he was taken over by a deadly disease and he died while having excessive doses of wine. It is strange that before his death his queen is said to have adopted a male child of unknown parentage. This child was christened as *Jura Varman II/Sher Verma*. He ascended the throne of Kashmir in 939 AD/956 AD On account of knowing that this new ruler was not actually the son of deceased Unmatta Raja, the commander in chief of the army named Kamala Vardhana was eager to occupy the seat of Raja. He took control of Madavarajia and rose to rebellion against the young Raja who was supported by the Ekangas, Tantrians and other personalities of the government. The Raja when visited to a temple, the rebellious commander in chief came forth and defeated the Dhamars and gained supremacy over others. He then entered the palace without any resistance. He put forth his case of accepting him as Raja of Kashmir to the council of Brahmans who after sometime rejected his plea and dismissed the present Raja as well. They appointed a new face named Yasaskara a literate man who had studied years in foreign countries and belonged to Malva dynasty. His father *Kama Deva* is stated to be a teacher of the sons of a Worthy minister Meruverdhana.

The Khumar/Utpala dynasty ruled Kashmir from *Avantivarman* to *Sura Varman II*. After the misrule of last Rajas of Karkota dynasty the first ruler of this dynasty brought relief to the suffering masses and was in a position to annex some areas in Punjab and Kangra. After these conquests he became a tyrant and the people were made to suffer. The rest of the Rajas followed suit. It goes to the credit of Avantivarman to irrigate maximum land area fit for cultivation of crops with the result that the food grains were available at cheapest possible rates. Flood control

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measure taken up also were of great help to people to safeguard the land from the ravages of flood.

The Malva Dynasty (Fifth Time)

Raja Yashaskar on the recommendation of Brahmins assumed as Raja in the year 956 AD. His first task was to control the interference of Brahmins in his administration. Then he promulgated strict instructions to his ministers and administrators to do away with gun wielding dacoits and tyrant elements who were in habit of squeezing the unwanted taxes from public and looting shops. This arrangement worked well for sometime, alas the Raja as was the case with previous rulers fell in love with a low cast woman Laila who there after became the chief queen of Raja. After this affair the country once again fell pray to the ruthless elements. The Raja did not pay head to military affairs and other welfare works. Finally in a great distress he was killed by a group of his ministers after decamping the coins lying with him. Before his death he choose his successor *Vanata* his cousin instead of his son Sangram Deva, however Vanata was found not a fit person to assume the seat of Raja and he was deposed the next morning. In his place the soft of Yasakara i.e.; *Sangrama Deva* yet a child was placed on the throne by minister Parvagupta's consent. Parvagupta wanted to become himself the Raja of Kashmir. To achieve his objective he on a very heavy snowy day entered the palace with his own troops and was in a position to kill Sangrama Vardhana and the Raja Sangram Deva and threw his dead body packed in a bag with heavy stones in the river Veyth, thus culminating the rule of Malva dynasty and ushering of Gupta dynasty.

Gupta Dynasty

Parva Gupta on ascending the throne tried to appease his ministers and others but did not spare his helpers i.e.; the military group and killed Ekanga chief to cast fear all around. His aim was to fill his coffers with ill begotten money after squeezing every penny from treasury and his common subjects. When this idiot cost aspirations on the queen of deceased Raja Yasaskara, she burnt herself on a pyre, which resulted in this urchin's degradation hatred among all. After sometime he was taken over by a dreadful disease and died as a hated Raja in 950 AD. After his death his son *Kshemagupta* ascended the throne. He married Veda Rani/ Didda Rani, she was the daughter of the Raja Lohar Kot (Area between Rajouri and Thana) named Bhima. He was more treacherous than his father. He was in company of evil people with wine and woman. Besides Didda he married the daughter of minister Phalguna. This Raja died

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suddenly after ruling for eight years. His successor to the throne was his minor son *Abhimaniu II* therefore Didda Rani his mother took control of government as the regent of the Raja. Her rule of twelve years was sailing in an undisturbed boat, Didda Rani manage all affairs with full command even the revolt of Mahiman though witch craft as stated by Kalhana Pandit. During this imbroglio she won over many opposition members including Yashodhara, who was a strong brave man. She offered him the highest rank of commander in chief. To impress the Rani he proceeded to conquer a Shahi chieftain Thakrana and won over the battle and arrest him, but soon after exacting tribute he set him free to rule the area. The queen on the advise of the minister Rakk and others pleaded before the queen that commander in chief had acted independently without the orders of queen regent, hence she dismissed him. Yasodhara after consultation with his sympathizers revolted against the queen, but was not in a position to oust her. He along with his some rebel elements was arrested and given severe punishment. She also managed to overhaul her cabinet and establishment and removed all tainted elements; who were in the name of queen and rulers filling their coffers through dishonest means including exacting taxes from general public. It is sad state of affairs that the shrewd politician and even faithful minister of Didda was compelled to commit suicide, when the Rani was made to dislike and abuse him openly in presence of his disgruntled elements. It was due to his death that the Damaras revolted against the queen. Finally Damaras were not successful in their mission. However the country was groping under the heavy weight of corruption, which remained unchecked. After sometime the queen regent was grieved by the death of her son. Some historians have written that Abhimanyu II was poisoned by queen regent, his mother, when he turned conscious of the happenings all around him. However there is a general voice that he died due to dreaded disease of tuberculoses when he was about 20 years old. He left behind three sons Nandi Gupta, Tribhuvana Gupta and Bhima Gupta who were still infants. The eldest son viz *Nandi Gupta* was declared as the Raja of Kashmir under the regency of his grandmother. After about one year when Didda Rani forgot all about the death of her son Abhimanyu II, she restored to her old urges. She as a regent queen found this *balka* boy a great hurdle in her evil ways, she killed her own grandson by witchcraft (Kalhana). Others say by poison, after one year of his nominal rule. After his death the second son Tribhuvana Gupta was seated on the throne in 973 AD under the regency of the queen grandmother Didda but this young *sisu* was also poisoned by Didda to make her way clear for her animal and unethical habits. Thereafter the last grandson of Didda, who was also running within the age of *sisu Bhima*

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Gupta was sworn in as Raja in the year 975 AD, also under the regency of Didda/ Vaida Rani. It is stated that he was very young still living with his brothers and while staying in the palace watched the activities of his grandmother with a keen eye for a longer time of 5 years as a so called Raja. Probably due to the death of Phalguna who was a bottle neck to the excess of sinful activities of Didda Rani. She naturally was free to indulge in illegitimate activities with vigor. The boy Raja wanted to stop all these shameful activities, but the queen grandmother finally put him to death after his imprisonment. It is a strange aspect in the history of Kashmir that there is no mention of the mother of three saplings of Abhimanyu. If Didda would remorse on the death and do away with her other sinful activities though for a shorter period. What would have been the condition of the wife of Abhimanyu whose budding three male children were put to death by their grandmother in order to be attached firmly to the crown. None of the historians have mentioned anything in this regard for the reasons not known. The killing of her son and also the grandsons tantamount to killing of humanity, the crime which cannot be forgiven by standards of all world religions. The Brahmins and other knowledgeable prominent should have immediately taken harsh steps to eradicate such a woman, but these people fell pray to some gold coins and allowed her to continue with all other nefarious and sinful activities, even when she was a ruler of the country independently for about 21 years (981 -1003) AD out of 46 years. Another great blow to her rule was her excessive sexual desire so much that she in her later years also married a *Pohlu* (Grazier Tunga) and when the Bhuyya raised a voice against her sexual affair with a low cast fellow, he was silenced by poisoning. Tunga proved to cruel in the later years of the queens drastic rule when he brought the Brahmins to senses who inspite of accepting bribe from the queen tried to defeat the Prithvipal ruler of Rajapuri. Similarly he put down the rebellion of Damaras and crushed their sympathizers as well in some villages. It is a shameful act that most of the Rajas and Ranis of Kashmir lowered their status by marrying singers and ordinary low-cast members of society which often caused disturbances in the administrative machenary. There were flash points of intrigues and rebellion which destroyed the fabrie of Justice and peaceful rule.

When Didda killed all the claimants of the throne, she appointed *Sangramaraja* as Yuv-Raja (Deputy Raja), who was son of her brother, thus the rule of Guptas culminated with the death of queen Didda/Vaida and it was quietly transferred to Lohara dynasty in the year 1003 AD.

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Lohara Dynasty

After taking as Raja of Kashmir Sangramaraja ruled the country for 26 years but was in the earlier period of his reign dominated by Tunga the prime minister who was in a position to set aside the Raja, Raja then engaged himself in living a life of comforts not taking care as to what is the fate of his subjects. Tunga also managed to engage his own relatives on the lucrative posts in the government. The Raja committed a blunder to offer in marriage his daughter to a Brahmin officer in his government, which caused embarrassment to other officers and the public as they took this step of Raja to lower down his status. As the Brahmins were angry with the Raja to leave the empire to the wishes and whims of Tunga, they tried to revolt against Tunga's activities and managed to make the Brahmins to take up fasting to death against Tunga's high hardness. It goes to the credit of Tunga that he did not allow these rebellious elements to harm him. Some of them were won over by him by paying hefty sums and others especially the leaders were arrested and then done away with. This action made Tunga to uphold his superiority and began to take such actions which turned against him. For instance he removed an intelligent honest man and appointed his own man of lower reputation in his place. His man named Badresvera disallowed the grants payable to charitable institutions, temples and poor men. The common man, Brahmins and others were several effected by this action with the result all effected people cursed the man and Tunga as well. Also the defeat of Tunga against the Mahmud dipped him further down. Mahmud attempted to capture Kashmir twice afterwards, but he could not be successful to cross over the Loha Kot fort and had to return with significant losses through the to maidan route wherefrom he had embarked on Kashmir. The fate of Tunga due to these reverses was adversely shacked and the Raja also wanted to be free from his clutches. It was Naga the brother of Tunga who with his other opponents hatched a conspiracy to do away with Tunga, with the approval of the Raja Tunga was done to death by these conspirators along with his son and his assets were seized by the Raja. Thus the noteworthy show of this cattle grazer who ruled the country during the reign of Sangramaraja came to a brutal end. As Sangramaraja was a party to do away with Tunga, he ordered posting of his brother Naga as chief of armed forces along with other conspirators to high posts, who made the general public to suffer by heavy taxation and cruel nature. Armed forces were not kept in trim condition with the revolt that the military groups such as Dards, Damaras and others made several attempts to dislodge the Raja and his corrupt administration. The Raja was upset by all these skirmishers which effected his health and then he left this world of temporary life in

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the year 1028 AD. He was succeeded by *Hariraja* who ruled for about a month only. It is said that his cause of death was due to the unfavorable attitude of his mother queen whose character was shameful. She after the death of Harriraj wanted to occupy the seat of the Raja by herself on the pattern of queen Didda / Vadia, but her efforts were smashed by Ekangan nobles, who seated younger minor brother of Hariraj named *Ananta* on the throne. Coming to know that the minor Ananta has been placed on the throne Vigraharaja of Lohar aspired to take over the seat of Raja from his close relative Ananta. He with his all might marched to Srinagar and stayed in a *Malth* but was burnt alive in the math itself on the directives of the queen mother. In an another episode some shahi rulers after assassination of Raja Trichno Pala and the so often attacks of Muslims, reached Kashmir as they were related to the Rajas of Kashmir and were respected by Raja Ananta. They were paid high salaries which caused the loss of huge amount of treasury. One Rudrapala their head got the marriage of Raja arranged with the daughter of the Raja of Jalkandara, who thus became the trusted member of the Raja and his conspirators began to rob the gold idols and the wealth of temples. Seeing all these activities of shahi guests, the commander in chief of armed forces Tribhuvana (Damara) wanted to rule Kashmir. Thus a battle between Raja's forces assisted by Ekangas and Tribhuvana ensured in which the Damara forces were beaten. The Raja due to their active battle by Ekangas ordered payment of fixed pension to the wounded soldiers and even to Tribhuvana, who begged pardon on his grave blunder. In another difficult situation the Brhamaraja of Damaras, the Dards led by Achlamamgala and some converted Muslims of frontier areas known as Sakas, waged a combined attack on the Rajas forces but they were defeated and the trouble ended thereby. Afterwards his brother Udayanavasta and Brahmins caused some difficulties for Raja but these difficulties were crossed over due to the efforts of Shahi Rudra Pala. After sometime due to death of Rudra Pala this post was filled by one of the Shahi princes. Due to the sudden death of Raja's son Rajaraja, the Raja and his queen Suryamati were so much grief stricken that they left the palace and made their adobe near the temple of Sadashiva. It is stated that the Raja was in a habit of chewing betel leaves, purchase of horses through a foreigner and holy water in jars of glass and the queen Suryamati's constructions of temples, buildings mat etc., had depleted Rajas treasury. For further details of his rule kindly refer page---. It is a sad event of affairs that this Raja on the instance of his queen relinquished his authority to his son *Kalasa*, inspite of the advise of his prime minister Haldara and other dignitaries. As has been already stated that the Raja was in a position to retain his original

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position for sometime. Afterwards Kalasa turned rude to his parents and he destroyed their residence belongings and killed some of his sympathizers and supporters even ordered him to leave his kingdom. Finally the uncared for and down trodden father of Kalasa committed suicide. This is the sad story of Rajas and their sons, grandsons, brothers and the relatives, which has been so often repeated in the books of history. The story of Kalasa / Utkarasa and his son Harsha is also a sad story of events as already deliberated. Harsha is stated to have turned greedy. To get more wealth he plundered all riches from temples including gold of gods and goddesses and even gold and other ornaments collected by Brahmins even those stored underground. He also employed Muslims in his forces in large numbers and due to these actions Kalhana has termed him as a Thruskha (A Muslim) but he had not changed his faith. He only had turned a greedy Raja and to gain maximum wealth. The temples were the right places for him to meet his demand. The Raja then turned to worst immoral practices and even practiced man-man sexual practice of loot nation (who were destroyed by God). Raja Harsha took up another expedition to defeat Sangrampala, but he was utterly defeated due to offer of bribe by Sangrampala to Sanna who returned home from Rajpuri. In other expedition against Dards, his forces were ravaged by the Darda forces entrenched in Dudaghata fort (located somewhere nowadays top Vajay marg). The Raja's forces had to return after suffering great loss of men, material and arms. Besides these losses God Almighty due to his ill practices caused a great famine which killed so many of his subjects. The land was ravaged and prices of commodities sored high, but the Raja took no interest to allivicate the sufferings of his subject instead he directed his Kayastha officers to recover heavy taxes from them with full force. He also executed his commander in-chief Madana for no fault of his. The Raja also was instigated to do away with Sussala and Uchchala his brothers; as they were heroes in the eyes of all his people including Brahmins due to their bravery in the two wars fought by Harsha. When Harsha found that his prestige is waning and his own forces and others did kill Malla and his relatives and the females including the mother of Uchchala who captured Srinagar when the elephant of Harsha fled from the battle field. The palace of Harsha was burnt after looting the treasuries, Woman folk committed sati and Harsha was killed after his son who tried to run away was killed causing a great shock to Harsha. Thus the reign of Harsha culminated after 12 years of problematic period. He during his early phase of rule worked hard to uplift his subjects from tyrannical practices of ministers and dignitaries. He would himself make rounds in disguise to find out the actual living condition of people. He would try to listen

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people with sympathy. He made his ministers and others to wear proper dresses and be punctual to attend their offices. He however was a difficult Raja when he made many of his well wishers to loose faith in him. This resulted in rebellion from all sides. He then became hard headed arrogant and began to have company of mean fellows dancers and singers. He did not take care of the people when thousands died due to famine. He kept 360 woman in his *Haram* and wanted to have more. He did shameful acts with his sister on the advise of a Brahmin. He wasted money on court jesters and other mean fellows. Then he plundered the religious places and even sold the idols of gold and silver to quench his thirst. He was therefore not a ruler of dignity and honor. Nor he was a Hindu by faith.

After assassination of Harsha Uchchala occupied the crown of Kashmir. The happings during his rule have already been given under phase, as stated the first encounter of Raj a took place within Damars, who were however crushed and only Gagga was speared. He tried to let his subject live in peace and happiness. To achieve this state of affair he would move out in city even in night hours to find out the living conditions of people. He ordered *Kasthya* officers to behave properly with the people and made it a point to take stem action against these erring tax collectors. He constructed new buildings and dismantled old worn out ones. Then he had to confront his younger brother who was defeated and ran away from the scene. Then Bhoj the son of Harsha was instigated by Bhimadeva to be the ruler of the valley. Hearing this conspiracy Uchchala handed these conspirators in such a way that they could not harm the Raja. Then he was angry with Sampala, younger son of Sangramapala, the deceased Raja of Rajpuri who after imprisoning his elder brother had occupied the throne. The Raja on reaching Rajapuri changed his stance and gave in marriage his daughter to Sampala. After enjoying this marriage festival, Uchchala was discomforted by Tantrins especially some of the Tantrins dismissed by the Raja. These disgruntled Tantrins hatched a conspiracy to do away with this Raja, with the result they were successful in brutally killing the Raja. Thus his rule terminated in the year 1111 /1125 AD.

After the death of Uchchala, Radda the cunning claimed the crown of Kashmir, who was put to death by Gargachandra the Damara chief. After him *Salhana* was crowned as the Raja against the rightful claimer i.e; Sassala. The days of Salhana passed in unrest when about after one year his forces were beaten by Sussalas forces led by Sanjapala and his brother. Lohihara, Salhana and others were imprisoned. The ruler *Sussala* reorganized his administrators to help the people and ensure welfare of even his opponents. He would help poor people of the society by providing

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them financial assistance. His rule however inspite having no natural claimants was accompanied by constant threats and conspiracies. He had to execute Garga Chandra along with his three sons. Then the trouble at Rajapuri was a constant headache for him. Then the disturbances at Lahora by the sympathizers of Garga Chandra and changes in administration further added to his woes. The reappearance of Biksha Chara with the assistance of Damars added more trouble to the Raja. At this movement the *Prohits* (Brahmins) declare fasting because of the indifferent and cruel attitude of ministers (The Brahmins however were made to adopt silence when they as usual accepted heavy bribes from the Raja). When the Raja found himself unsafe in his capital city and all dignitaries decided to crown *Bhikha Chara* as the Raja of Kashmir. The Raja in order to hold the coveted crown awarded Damaras and other helpers and also married the niece of Janakasimha. He however made Bimba all powerful prime minister. The Raja's next step was to do away with Sussala, who was now residing at Lahora. At home the Brahmins were at fire due to looting of an *Agrachara* by Tilaka the CIC of Raja and his father in law. They resorted to mass fasting which spread far and wide. The Raja tried to silence them but of no avail. On the war front against Sussala the forces of the Raja were through beaten by Sussala and they were forced to retreat from Parnotsa. This decisive battle enable Sussala to regain the power when Bhikschara's forces were first defeated at Hushkapura and then afterwards fled away from Srinagar to Puyshananda the territory of Sampala.

Sussala's enthronement as the Raja of Kashmir for second time was however a bed of roses. His appointment of new ministers was not favored by the country folk. Bhikchara also had an eye to recapture the throne. He was successful at one or two occasions to defeat the forces of Sussala but caused a crushing defeat to Damaras and rebellious Madava raji through the hands of his own C.I.C Simba. Sussala made an attempt of Lohara personalities, which caused embrassement to the people of his own empire. Also the Raja by using foul language against Vasoraja, lost one of his finest friend and also a general. Yasoraja then in stgated Bikshachara to fight Sassal to regain the throne. Even the Damaras besieged the city of Srinagar on all sides. But Sassala maintained his high sprits under the severe fire damage to city wrought by Damaras and the severe famine. He hold the city in all these evil circumstances and defeated the opponents. He in the meanwhile received a bad news of his queen's death due to these difficult situations. He was a deject person. Then he called his son *Jayasimha* to rule the country who reached Srinagar after release from prison. Though his main enemy Bhikshachara was strong enough to take possessions of his lost empire, he on the passage of time was relieved of

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his supports by tactics and palming their hands. He was then defeated by the Raja's forces led by Vdaya. He enclosed himself in the fort of Bansala where he fought bravely inspite of dissertation of his supporters but was Killed. Thus Jayasimha was rid of his arch raval. The Raja had to face a revolt at Lahora but due to tactful measures of Jayasimha, he regained Lahora. Sujj who helped the Raja in regaining of Lahora fell out of grace of Raja after sometime who was also executed by Kularaja on the directives of Sanjapala. Then the Raja favored Sanjapala with the post of commander in-chief and Kularaja as city perfect. Then another enemy of Raja namely Kashtesvara (The Lavanya Chief) was in rebellion against the Raja but he was defeated by Raja's forces. Then he ran away from the scene and reached Kurukshetra where he contacted Malla Arjuna to rise in arms against the Raja. But on account of the prompt action by Raja, Malla Arjuna was arrested and imprisoned. While Koshthesvara who was wounded was also imprisoned and died soon after. The Raja Jayasimha then appointed Udhaya as the lord of the gate and Srinagara as Prime minister. It was after sometime that Lothana also was inclined to usurp Kashmir throne Jayasimha deputed his C.I.C Udhaya to meet this threat. He was in a position to force the opponents to seek refuge in fort named Sirhasila in Kishenganga valley except a rebel Alankara who caused lot of damage in some villages. The Raja then deputed another officer Dhanya. He occupied Tilagram and Udhana checked the routes at back. Soon after the Raja directed them to siege the strong hold of rebels. Soon after the siege it was a success when Alankara Chakra surrendered Lothana and Virgaharaja to Dhanya and sieged fort. Hence the Raja Bhoja however did surrendered and escaped from sieged fort and reached Dard land where he was welcomed and assured full support, with the help of other chiefs, thieves and Mallecha (Muslim) chiefs. This rebel congregation came forth to attack the force of Raja under the command of Raja Vadana. However this opposition forces tried their best but could not counter the Raja's forces who were placed at proper places by Raja himself with complete co-ordination by Udaya, Shashta Chandra, and Dhanya and were utterly defeated. After sometime the Damaras of Kamaraja (Kamraz) revolted to help Bhoj, but they also were scattered and beaten and Bhoja took shelter at Dinagram. Since the Raja's two hectic generals were incapable to fight due to disease and death, the Raja made efforts to capture the rebel Bhoja by Dyana through diplomatic channels, which resulted in arrival of Bhoj at a joint meeting and a peace treaty was effected. Another supporter of Bhoja Trillaka was defeated. Then Raja appointed his minor son as ruler of Lohara under guidance of his mother. Then the other trouble makers such as Raja Vadana were worsted by the Raja's forces.

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It is stated by the historians that after quelling the mischief mongers, the Raja was in a position to turn his mind to building construction and helping the needy. On the advise of *Nagar Adhikarita* (city perfect) the Raja abandoned the Bartar system to cost system and discourage dances especially for the woman folk of ill character. After ruling the country for 27 years died in 1154. The details of the last five years of the Raja are not available in Kalhana's Rajtarangini and the historians have turned their attention to Rajtarangini of Jona Raja written during the rule of Sultan Zainul-Abi-Den (Badashaha) The succeeding Raja within the river of Rajas after Jayasimha was his son Paramanuka Pramu/Paramandeva, selected by ministers. He was a weak man and therefore had to subordinate his ministers. He could not take an interest in public welfare. His main aim therefore was to collect as much; money, as possible. His ministers also helped him in this direction to take undue advantage of his weakness. They also filled their coffers. The utter failure of his regime to maintain a well trained and strong army made the surrounding chief-tens to declare themselves as Rajas of their areas of influence. Among them were the chief-tens of Rajouri, Kishtwar, Tibet etc. He thus somehow passed ten years of his uneventful governance under the shade of administrators till his death in the year 1170 AD. After him his son *Avanti Deva/Varti Deva* succeed him. He also ruled for a peaceful and uneventful tenure of 7 years. As he was childless, hence the dynasty of Loharakot Rajas came to an end by the year 1177 AD. A new dynasty of Vopia Deva came forth due to taking over the Raj of Kashmir by Vopia Deva / Opea Deva by the assistance of Lone armed community. Some historians have written that Avantideva had male sons, but the conspiracy of ministers and Lone community did not help any of his sons to ascend the throne of Raja, They were frisked to some unknown place (Some say Rajapuri).

Vopia Dynasty

It has been stated that selection of Vopia Deva / Opea Deva as a ruler was made on the grounds that Vopia Deva being a senseless person, unable to assist in affairs of the government, hence preferred by the administrators and Lones to have the status of government under their control, on the name of this useless Raja. The 19 years of his governance therefore passed without any event to be recorded till his death, when the influential personalities declared the deceased Raja's younger brother Jaga Deva as the next Raja in the year 1204 AD. Jagadeva / Jaga Deva was an efficient Raja and tried his utmost to help the down trodden and control the activities of bad elements in the society. The historians have stated that the ministers and administrators had become habitual

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to corrupt practices and squeeze the blood of common man, hence they did not liked and accepted honest behavior of this Raja except one of the ministers named Karabala. This minister was opposed by the other ministers and establishment. Hence he abandoned his post. When the Raja was not able to control his administration, he also resigned. After sometime the faithful minister advised the Raja to take up the reigns of Raja once again. Then the Raja tried his utmost, with the assistance of his faithful minister to restore the country on firm footings of justice and peace, the other ministers and administrators did not mend their ways and conspired to do away with the Raja. Raja's close relative and advisor named Padmadeva one day poisoned the Raja to death. In this treacherous way his rule culminated in the year 1218 AD after ruling the country for 14 years. The next Raja *Rajdeva* was terrified by the killer of his dear father i.e Padmadeva, therefore after assuming the throne he escaped to Kishtwar to save himself. Thus the killer Padmadeva occupied the seat of Rajdeva as per his cherished wish. Soon after on the advice of his well wishers, he collected a sizable army and attacked the forces of Padmadeva. Rajdeva when confronted with his enemy, he took shelter in a fort. The war continued for a long time without final result. One day a strange man with highly ornamented shoes embroidered with gold came to Padamadeva and presented these shoes to him as a gift. Padmadeva engaged himself to examine these shoes carefully, when a foot soldier sent by Rajdeva pounced upon Padmadeva from behind and beheaded him. His army got dishearten and ran helter shelter. In the meanwhile Rajdeva along with his army came out of the fort and defeated the slain Raja's forces and marched to Srinagar, where he was sworn as the Raja. He with a strong hand curbed his foes. Then the Raja appointed Kaka Chander as his chief minister and both worked to deliver good governance to their subjects. After the death of his chief minister the son of Kaka Chandera i.e Bald Chandera was appointed as chief minister by Raja but Balda Chandra turned out to be an arrogant and was soon instigated by rowdy persons to wage war against the Raja. In the ensuing fight this fellow was defeated. Then he touched the shoes of Raja and begged pardon; rein stated him and restored his estate at Lar. Then it was the community of Bats who fell apart from Raja. The Raja routed this community that they changed their Bat suffix from their names. During his reign a scholar named Jamal Chaya got Jamal Nagar as his estate. His rule was uneventful in the respect that he did not made contacts with neighboring Rajas to foster a united front against the intruders especially from Turks and Arabs. His rule spread for a span of 23 years till his death in the year 1242 AD. He was followed by his brother *Sangramadeva*. This Raja raised and

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organized a trained army to quell the activities of mischief mongers. He continued Baldera Chandra as his commander in-chief of armed forces and his younger brother Surajadeva as prime minister, but Surajadeva did not accept his posting and wanted to become the Raja. He was defeated and was forced to take shelter at Gagangir estate of his brother. When Raja's forces reached there, he ran away to Askardoo and begged assistance from the Raja of Askardoo. On hearing his escape the Raja followed him and defeated the Raja of Askardoo and plundered the whole area. Surajadeva was finally arrested and done to death. On the death of Baladra Chandra, who had sheltered Suradeva and then begged pardon from Raja, his son was appointed at his place. The Raja's administration as usual was faulty and followed in corrupt practices. It were the sons of Kalhana Pandit who rebelled against this Raja Dangers caused oppression of common man. Raja took strong action against these mischief mongers and subdued their faulty activities. However he made a mistake to pardon them, because after sometime they got a chance to poison the Raja, thus making an end to his rule in the year 1258 AD. This Raja was merciful and helped all his subjects to live a progressive life. Poets learned men were respected. Ram Deva / Ramdeva after the death of his father was seated on the throne. His first task was to take stem action against the poisoning of his father. All such people were rounded up and executed. He appointed one Prithvi Raj as his Prime minister. As he had no male offspring he adopted a Brahmin boy named Lachman and declared him as the heir apparent. He engaged himself towards construction of forts, mohallas and other buildings in his memory and his queen Sidrah constructed one famous Sidrah Math in Srinagar. He ruled for 21 years and died in the year 1279 AD. Then *Lachmandeva* the adopted son of the deceased Raja was sworn as Raja of Kashmir. He appointed Sangram Chandra as his Prime Minister who helped the Raja to run the government affairs peacefully. After sometime the son of this Raja was responsible to create a wedge between his father Raja and his Prime minister. The Prime minister was not in a position to carry forth his irrelevant orders and resigned. After sometime Sangram Chandra made his mind to occupy the throne. He then recruited many people in his army to attack the Raja. In an ensuring battle Sangram Chandra lost his life and the day was carried by the Raja of Kashmir. Soon after the son of the deceased Prime minister accepted the Raja as the sovereign ruler of Kashmir and begged pardon. The Raja then engaged him as the Prime minister and restored his estate at Lar. A mythological story of Kichhal magician who could show his magical tricks to the people made the people to consider this magician as a hero. This shows of respect and regard made to magician to dream of becoming Raja of Kashmir and

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he began to interfere m the administrative affairs Raja. Raja thought willing to do away with this fraudulent person died in the year 1292 AD. After his death his son *Sahamadeva* ascended the throne. Some historians have written that the famous Swami- Shankaracharya came to Kashmir in the reign of this Raja and he was worried to find that a petty magician was aspiring to take up as Raja of Kashmir by hood winking the poor and downtrodden people. He called the magician for discussion, where the magicians all tricks were exposed and he was humbled to leave the country. The Raja also accepted Shankaracharya as one of his disciples. Shankaracharya wiped out Buddhism from Kashmir and gave impetus to Shivism (Sivism) - {Shiva (Siva) the third god of Hindus, the creator of and destroyer}. It is stated that when he died at Kohi-Suliman, the name of this hillock was changed to Shankaracharya hill. Other historians have made it clear that Shankaracharya was a resident of Malabar coast in Daccan and also died there and he never came to Kashmir. His date of birth is stated to be some centuries before Christ. This story of Shankaracharya therefore needs a through probe.

The rule of this Raja is stated to be based on justice during the initial years of his rule and then as in the case with many rulers of Kashmir, he became arrogant, engaged himself in sinful acts,, which resulted to his death through his close friend in the year 1307 AD. The next Raja of Kashmir was the son of Raja Sahamadeva named *Sehdeva*. He appointed Ram Chandra as his Prime minister. It is during his rule that one Shah Mir Muslim migrated to Kashmir in the year 1319 AD from his original residence at Sward Kaneer, along with his family and some companions. The Raja respected him enlisted him among his court companions and also allotted an estate of village Darawir for his daily needs. In addition two more personalities Rantchan, the son of Raja Bagain of Tibet due to the death of his father by the hands of his uncle. He directly reached to Ram Chandra's residence. His ancestor Mool Chand had been the ruler of Tibet for a long time. He told his sad story to Ram Chandra and sough his assistance. At this Juncture Ram Chandra made him to live comfortably at his Gagangir village. After sometime Ram Chand took him to the Raja, who was generous to fix a stipend to him. In the same manner Langar Chak, due to the animosity of his relatives came to Kashmir from Darastan (Dardistan) nowadays Gurez Gilgat area. He was given Trehgan area for his settlement (Nowadays Kupwara district). To add to the misfortunes of the residents, the invasion of Zulqadar Khan Tatari destroyed the cities, towns and villages of Kashmir. The population reduced to less than 10 percent. The Raja Sehdeva was not in a position to face this cruel Khan, hence he ran away to Kishtwar and his commander in-chief Rama Chandra took

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shelter in the fort of Gagangir along with many people including Renchan and Shah Mir. When the dreaded Zulqadar Khan along with his all forces, looted stocks and prisoners were swelled by the snow slides. The people assembled to take up the agricultural activities so as to enable them to maintain themselves within this very time the *kissans* from surrounding areas of Kashmir especially from Kamraj, area invaded and began to plunder the left over resource and properties of people. There was ruler to check them. Finally the people decided to approach their commander in-chief Rama Chandra for help. He deputed Renchan Shah and Shah Mir as commander of his army to give a befitting defeat the invaders. Renchan Shah caught hold of the plunders with great wisdom and courage and hanged all of them. Then Renchan Shah thought of taking the position of Raja as there was no Raja in the country. He consulted with his partner Shah Mir. He hatched a plan to kill his well-wisher Rama Chandra. With the help of some traders from Tibet who were carrying some goods for sale at Srinagar, he employed them to carry arms to Srinagar. He went himself to Srinagar after perfecting his plan. He entered the bedroom of Rama Chandra and killed him when he was in deep sleep. The Raja Sehdeva afterwards tried to capture his throne, but was not in a position to do so. This change of Raja from Sehdeva to Renchan made complete change in the history of Kashmir along with its religion and politics as well. In Nilmat Purana the Raja is classed as a Divine personality, but at the same time he should not be a despot but should rule according to the principles of Raja Shastra. The main religion and social system of Hinduism believes in worship of several "gods" where the cast system is the basis of Hindu society. Under this system Brahmins are the high cast and Shudaras (Untouchables) the lower cast. This religion believes in reincarnation after death in any other form as per the activities of a Hindu while he is alive.

At the time when the last Hindu ruler (Raja Sehdeva) was governing the country its condition had been ruined to such an extent that about 90 % of the population had come under the sword of Zulqadar Khan Tatari. All the resources available for survival including houses were snatched or burnt by the invader (as already detailed). Raja Sehdeva had shown his back to the people and aggressor by running the remote Kishtwar area. Before this Catastrophe the religion of Rajas and masses especially *Shaivism* was split into hundreds of sects each sect constructing his own idol instead Shivalingam (Sivalinga) in his own temple. Thus there were lots of temples and idols for worship. These Brahmins had accumulated uncountable wealth in offerings and by trader mostly hidden from the reach of Rajas in basements of temples. They had adopted all evil practices and often

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advised the Rajas to adopt such evil practices. They were even humble by Rajas by palming their hands. Wine, Woman, singing and dancing were the evil practices they had adopted. Most of the Raj as ruled the country with favors from corrupt ministers, Brahmins and arms wielding communities such as Ekangas, Damaras, Tantrins and mischief mongers. The Rajas spent most of their time in singing, dancing and in sinful, shameful and immoral activities. Having gained power they became habitual aphrodisiac and practiced incests of gaining nature breaking barriers of restraint, reason, fear of accountability thus squeezing the blood of their poor subjects. Not satisfied with imposing of heavy taxes and evil activities they took up spoliation of temples, usurpation of their of their wealth, defacement and sale of golden idols and images as their daily routine. Queen Didda/Veda even poisoned to death even her son and two grandsons to stick to crown. Lalitaditya the conqueror accumulates lot of wealth on Sajorn to other lands and constructed temples by spending ill begotten money becoming senseless by taking wine in excess and ordering killing of the Raja of Bengal inspite of promising good conduct. The so often fight of father and son, the killing of a brother by his own brother for holding the chair of Raja and posting of weak and useless successor on *Raj Gadi* especially during the lost phase of Hindu rule were responsible for downing of the Hindu rule besides other shameful activities. The writer of the "Ratan Mala of Gujrat deccan had informed us that Abu - Zaid Al-Hassan and other Muslims travelers on their visit to Kashmir have made it known that the poets Kashmir are generally in habit of writing sky breaking praise worthy songs (including Kalhana Pandit especially in case of earlier Rajas), about the Raja of Kashmir, which are far beyond their actual deeds. Almost all ascetics do not wear clothes and are almost naked. They bear long nails and long unkempt often dirty hair, considering this state of living was their religious compulsion. These people do not take food together. They pierce their ears with holes, wide enough to wear big ear rings. Their necks are decorated with garlands of beads. Sadhus were bark of trees or skin of wild animals especially Panthers in place of clothes. They love to bum wood in front of them and pray under its smoke. They pray mostly for their necessities of life from so many idols figures and pictures. They practice polygamy. Woman roam all over freely and are free to marry anybody. All people believe in sayings of fortune tellers who are found everywhere demanding exorbitant charges. The Rajas when they find few resources to meet their lavish requirements, they pounce upon the temples to get money and even statues of gold by force. Shopkeepers occupy inns and resting places on road sides leaving travelers high and dry. Rajas and Brahmins have absolute power, the Rajas

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can kill as many people as they desire along with their relatives and friends even ministers, Brahmins and other people without trial. The armed tribes and Brahmins can appoint and remove a Raja of their sweet will. Rajas often corrupt the Brahmins when they go on hunger strike and act against them. Raja maintains his *Haram* with hundreds of queens, concubines and other woman of easy virtue. In the book "Essence of Bhagwat Gita" Swami Mitranand Giri writers "We need think again and again about Gita slogan" *Svadharme nidhanam*; which means it is better to die in ones *Svadharme* than either evade it or adopt someone else's Dharma. We must act our part meaning folly, even if the act is distateful and be ready for any amount / kind of sacrifice for our principles and values including sacrifice to death if necessary. Our duty must be performed, that is sure and spiritual path, the path of *Sriyah* and the one who obeys it, his soul rests in peace in heaven. Today the man becomes self centered. The ideas like *isavasya*, the quality of renunciation is lost sight of. Todays ones whole energy is expended in such small and concentric circles. Those who realize the weakness in our social intercourse have become silent spectators. The evil is allowed to perpetuate and confidence is mined. The Manu's Dharam Shashtra says. A man who commits fornication (Zina) with a unmarried woman with her consent, he has not to be given any punishment, the father of the girl if agrees, he can recover compensation from man under question and get the girl married to him. In case the girl is of higher class and the boy of lower class, in that case the girl should be shunted off from her home and boy should be punished by severing his limbs (Adhya 8, Ashlok 265-66) and the punishment can be changed to burn the boy alive when the girl belongs to Brahmin cast (Aslok - 377). A man who commits adultery with the wife of another man (i.e; married woman), which amounts to give birth to a child who does not belong to his actual father, but actual father has to bring him up and include him in his family not knowing the actual facts of adultery. For this crime of adultery for the woman is that she should be torn into pieces by dogs and the adultery man laid on a hot bed and burnt to death by configuration of fire on all sides of the bed he has been laid. The administration during the Hindu rule was not laid on the principles of *Dharma* and the code laid their in. This fact can be clearly made out from the detailed description of each of the ruler already given. Though ascendance of Rajas was governed by the dynastical ascendancy, yet the next son of deceased Raja was not necessarily made to wear the crown as can be seen that a younger son was put on the *Gaddi* of the Raja, the elder one who had the legal status to become the next Raja was either imprisoned, put to death or his where abouts were subjected to mystery. Sometimes the

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Raja was selected from any other dynasty either by Brahmins (not considering *Kshatrya* origin), council of ministers or by military groups; such as Tantrins, Ekangas and Lons. They would even dismiss a Raja when he was not in a position to pay them a huge amount promised by him and would then bring in a next Raja who would be in a position to palm their hands with a hefty amount. The Rajas as is evident would not follow the cast system in selecting queens for them and even *Vaisya* and Domba girls were elevated to queens, Didda Rani after the death of her husband did not perform *sati*, but wanted to take full advantage of taking over as a Rani, in the name of his minor son and also indulged in scandals sex rackets with his minister and even married a cowboy, who was then raised to, the position of Prime minister who crushed the rebellion of Brahmins with a strong hand. She even poisoned to death his son and two grandsons to continue her Raj for about half century on helpless Kashmiris. Some historians compare her as the queen with Indra Gandhi of modern India. The administrative structure of Hindu rulers especially in earlier stage has been compared with Mauryan system. In actual practice it was only a disfigured structure, which was therefore revised by Raja Jalauka to increase it to 18 officers instead of 7. This system too was not followed by the Rajas after Jaulaka and the administration often revolved under the personal influence of each Raja / Rani and their supporters. This is the reason that Raja Ananta's queen Suryamati made him to abandon his throne in favor of his son, which made him so sad and mentally deformed that he committed suicide. During the reign of Lalitaditya some historians say that he added five more officers to his administration, yet others have made it clear that it was no the administrative reforms, but simply the names of five musical instruments. The administration in general was not working in the interest of common man. The tax collectors (*Kayastha* officials) especially were too harsh to meet the unbridled demands of Rajas and to fill their coffers. Moral code of conduct was rebuked to such an extent that Raja Harsh Dev would not spare his blood sister and desecrated and plundered his own religious places.

Under these cruel and immoral circumstances, it was mandatory that the Almighty God should intervene and destroy the world set up and bring in other people to manage the affairs. As it is only in that case the earthy power appears like God's blessing when mercy is combined with justice and follow the straight path as revealed by God through his prophets from time to time. God alone wields infinite power and capacity, he revenges those who abstain from the straight paths as is known to us from those nations who fell to the avenge of God as; Nuh, Pharaoh, Loot, etc, who were completely annihilated from the surface of earth.

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PART II

The Muslim Rule In Kashmir 1325 AD to 1819 AD

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12: Kashmir Becomes Sufi land

The Muslim rule in Kashmir began from the year 1321 AD corresponding to 720 Hijra,when Hazrat Sultan Sader ud din Rinchan Shah who in page 119 in world famous and recognized historical document is also names as Hazrat Sultan Sader ud Din Renzu Shah or pronounced as (Rahachan Ragya Luba Renchan).He was complimented as First Lion of Kashmir who defeated terror of Dulcha Taatar invader who burnt maximum portion of Srinagar and imprisoned innocent people of Kashmir. He recovered most of the looted property and hanged the sponsors in order to make the people to live a peaceful life. The people in return made him proud king of Kashmir. They out of Love and trust kept available the surplus grains for kingdom to help starving people after Dulcha's plunder. Even Supreme Brahman Minister Ram Chandra offered his daughter Kuta Rani to Hero of Kashmir was responsible for giving an idea to the two refuges to fill in the vacant seat of Raja afterwards. Since Hazrat Sultan Rinchan Shah established first Islamic rule in Kashmir rather Nizam e Sufiyat based on love there are various biased historians who have not projected real History of this grand conversion in real perspective.. He as a Raja of Kashmir nominated son Ravan Chandra son of Ram Chandra as his Minister and got him released from prison of Tatars who killed his father. Hazrat Rinchan Shah appointed him as a commander in-chief of his armed forces and entitled him as Raina (The Lord) and great Sufi Saint Hazrat Makhdoom Sahib is from this proud ancestral background. He also bestowed Lar area to him as a Jagir, Simultaneously he married himself with Koteren, the sister of Ravan Chandra at Royal ceremony attended by entire population of Kashmir to greet their first Royal couple. Thus he strengthened himself by associating with the Ram Chandra's family.

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Then he appointed Shah Mir as the head of the administration, who was very helpful in bestowing smooth and people friendly governance. The Lon military radical tribe was completely subjugated who were mainly responsible to cause trouble and disrupt peace in the country.

Hazrat Rinchan Shah was from Kashgar Tibet and Ladakhi background having Buddhist faith, who arrived on spiritual command to protect them from Zulqader khan nicknamed Dulcha's tyranny who made kashmiri erstwhile King Simha Deva to flee to Kishtawar. He first of all stayed at Gagangir village. As stated earlier the tyranny of Zulqadar Khan Tatari, known as Zulcnu or Dulchu by Kashmiris had left the country (Kashmir) devastated and its Raja Sahadeva had left Kashmir in fear of Zulchu to Kishtwar leaving his people to the death and destruction by invader. His commander-in-chief Ram Chandra along with his family members and a large number of people took refuge in the Inderkot fort but he fell to Dulcha's terror. Even though some Hindu radical Historians who were not happy with Revolutionary act of Rinchina to establish Nizam e Sufiyat in Kashmir under spiritual command tried their best to minimize projection of the same in some of their documents but universal acceptability by right thinking Hindu's Pandits Buddhist prove that his decision was the best historical decision of time

Accordingly Some biased Historians tried to project his conversion to Islam as if it was without any intellectual and spiritual background who so ever he will see in morning he will follow him is totally biased view of Hindu biased radicals. The hero of Kashmir who is termed as first Lion of Kashmir in most reliable historical documents who is acclaimed in Tarekh e Hassan and historical Chronicles of Azam Dadmari had seen Great Prophet Hazrat Rasool Akram SAW in dream who advised him to wait for spiritual personality arriving from Turkistan {Kashgar} to Kashmir. He and his wife continued to wait for such Spiritual personality. One blessed day they got up in the early morning on the scheduled day and opened the window,the saw an ideal Godly man with glittering face reciting Azaan and offering *Nimaz* (Worship in Islamic way to God alone i.e. *Salat* {Arabic}). First this Azan across river Jhelum in present Bulbul Lankar was mistook as rebellion voice against Kingdom but when Hazrat Rinchan Shah along blessed queen Kota Rani came out of palace and crossed river along with Ram chand and contingent of soldiers crossed river and reached to the place where Great spiritual personality was offering Nimaz they all were impressed by Hazrat Bulbul Shah (Syed Sharafuddin Turkistani) who too had arrived Kashmir on spiritual directions of Hazrat Mohammad Rasool Akram SAW in his dream in Kashgar Turkistan. Hazrat Renchan

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Shah accepted the religion of Islam at the hands of Hazrat Bulbul Shah RA. He became spiritual mentor of Hazrat Sultan Sader ud Din Rinchan Shah the name given to Great King by Spiritual Sufi Saint. This is unique historical event when Nizam-e-Sufiyat was established in Kashmir with out any resistance or opposition by any faith. Only radical Buddhist and Hindus were internally uncomfortable but because of majority support to Spiritual saint and King they kept their hate philosophies in hiding. The entire Ministerial galaxy and intellectual class who believed in Love and Ishq accepted new order dominated by Hanfi school of thought. Hazrat Bulbul Shah advised king and queen to arrange a free *langar* for the people, in an open vast land, when he will be in a position to convey the basic principles of religion Islam. Accordingly thousand of people arrived to be blessed by spiritual verses based on Sufiyat and Love. With historical Khutba heartening speech of Bulbul Shah. It has been recorded that a large number of people, who were impressed by the speech of Bulbul Shah that all people should pray to God the supreme alone and submit themselves to teachings of Islam as revealed by God's last prophet Muhammad (SAW). There is no differentiation between the people on account of color or creed. Before the God the one who follows the straight path of God the one who follows the straight path of God as clearly indicated by his last prophet is the a pious man to be respected.

Hazrat BulBul Shah Balkhi (RA)

The other names as recorded by historians are Baba Shah, Shahi Bilal, Muauddin, Hazrat Baba, Bulbul Shah and Sharaf-uddin. He was the resident of Turkistan present Kashgar or Zinjin but was for most part of his life on move to different countries in search of knowledgeable personalities of Islamic Fiqqah and was even proficient in many super natural miracles such as living without any food etc. Hazrat Bulbul Shah did not attach himself to worldly affairs and did not even marry throughout his life. He was not too much attached to feed himself. Great Prophet in his dreams commanded him to visit Special City Shahar e Khaas where King of city will be blessed to adopt Islam on his hands. He was in search throughout his life to realize this dream in reality which actually materialized in shahr e khaas of Kashmir. He was waiting for orders from his spiritual preacher to proceed to Kashmir even during the rule of Raja Sehdeva, but he got the orders when Hazrat Renchan assumed the throne. He instantly reached Kashmir in the year 720 Hijri /1321 AD to convey the message of Islam in Kashmir. He was responsible for mass conversation of the people of Kashmir to the religion of Islam thus changing the whole system of the country Kashmir. Hazrat Renchan now named as Hazrat sultan

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Sadrudin constructed a strong *Devri* masonry Khankah (Princely house) comprising a kitchen, bathrooms, praying centre, industrial estate (small) and residential faculties, the first one in Kashmir. The expenses for its *Langar* (Free food for needy) and other expenditure Sultan Sardar-Uddin allotted some villages to Khankah. This *Langar* worked to feed the poor upto Chak Sultans. This grand building was set ablaze in the year 1604 AD by forces of hate.

Hazrat Bulbul shah was also accompanied by many revered Sufi saints like Mulla Ahmad, Hazrat Akhoon Kashgari and Hazrat Syed Jalaludin (RA) whose graves are situated behind a recently constructed mosque at Ishber, devoted all their lives in prayers and converted most of the Buddhists of Harwan area to the fold of Islam. Similarly his land marks are in Tosamaidan Khag where Hazrat Nund Reshi has also meditated near his Shrine. His other associate was Hazrat Kamal ud din on whose name is Kaman post at present bordering India and Pakistan, Outside his Palace where present women's college is existing there is shrine of same associate Hazrat Kamal ud din RA. Hazrat Kalamudin Shah also dedicated his whole life in preaching Islam, the religion of peace and prosperity in this word and life after death and helped the spread of this religion. He has been stated to have been buried some where between Uri and Chakriti.

As stated Great King Hazrat Sultan Sader ud din Rinchan Shah came to rule Kashmir in 1321 AD / 720 Hijri. However because of his support to new Nizam of Love and Ishq, radicals hatched conspiracies against noble King who laid foundation of present Shah e khaas from Budghair. He constructed first Jamia Mosque of Kashmir which is still called as Hazrat Sultan Sader ud Din jamia Awal near Woosi sahib shrine. His contribution was acclaimed by Master Plan of Srinagar published in 1991 by J & K Govt as one of the boldest acknowledgment which was being kept as secret. No doubt his rule continued for a short period of about two and a half years is documented as Golden period of Development, Peace and Love. However it was not a bed of roses too for him. First of all he had to face the onslaught of previous ruler Sehdeva who had fled to Kishtwar during the time of the invasion of Zuchu Dulcha. This task was easily surmounted by him as he knew the strategy of warfare, as he really belonged to the family of kings. Then in his last phase of governance Tukka the brother of Tammi was enraged on the killing of Tammi, by the hands of Malik Sadarudin in some criminal case. Tukka was instigated by brother of Raja Sehdeva i.e., Odina Dev to do away with the new Sultan of Kashmir. He Conspired to kill Sultan when he had been out of Srinagar. In this attack the Sultan got a serious wound on his head which made

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him to fall unconscious. Tukka and his companions thinking that the Sultan has died ran away from the sight to hold the crown. The Sultan after gaining consciousness speeded to Srinagar and caught hold, the aggressors and afterwards hanged all of them to death. The fatal wound on his head however was responsible for his death in the year 1325 AD. He was a worthy and courageous Sultan. He brought rule of law to his country. He constructed Sufi shrines Jamia Mosques at Ranchan Pora which was a part of city Srinagar and raised a Jamia Masjid and another Masjid near Aali Kadal on eastern bank of Veyth and spiritual khankahs for sufi saints which has turned to the Roza of many sufi saints in area. He also constructed kitchen for free distribution of food to needy on the name of his mentor Bulbul Shah called Bulbul Langar, now Bulbul Lanker Mohalla of Srinagar between Aali Kadal bridge and Nava Kadal bridge. After the death of Hazrat Sadur-ud-din his son Hyder was too young to be crowned as Sultan.. She raised Shah Mir who was trusted Minister of her husband,to the position of a minister and advisor and one influential person Yajeh Bat Kakapori as commander in-chief of armed forces. After four years of peaceful rule one Turk general Doravan invaded the country from Hirpura side with his thousands of blood hungry soldiers. During this difficult hour, the actual ruler Odina Deva fled away and took refuge in a Muslim dominated area at Pakhli. *Kotarani* was left single handed to counter the attack of this dreaded Turk. Kashmir during these times was splitted in many *Parganas*, each Paranga having its own chief who were daggers drawn with each other. It is creditable that queen Koteren stood fast in this hour of dread and dismay. She called upon all his ministers local feudal Lords and the people of valley to stand fast to encounter the aggressor with tooth and nail to give him a crushing defeat, so as to enable us not to face the same situation death and destruction as faced by us at the time of Zulchus onslaught. She placed complete trust on Shah Mir Trusted Minister of her deceased King Sultan Sader ud din and asked him to take full responsibility of defeating the aggressor Doravan. Shah Mir also appealed the people to help him to do away with all dangers which this situation has cast on all people of Kashmir. Shah Mir then raised a strong army and trained them with all tactical skills. Then Shah Mir as the supreme commander then fought pitched battle with the aggressor. Kashmiri forces showed their complete control and might in the battle field and after a bloody war in which the Turk aggressor was defeated, with the result that they ran away from the battlefield in shame. Shah Mir with his forces returned to Srinagar beating drums of victory as a hero of all. People were all in praise for his courage and sagacity and the queen Koteren also admired him,(offered presents and made him responsible

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in running the affairs of country smoothly and peacefully and his two sons who were equally intelligent and brave Jamshed and Alla-ud-Din were ranked as governors of Kamraz, Koteren brought her fugitive husband back to Srinagar and their rule continued peacefully atmosphere till the death of her husband Odinadeva in the year 1343. Her two sons one form Malik Sadarudin and other from Odinadeva were brought up by Shah Mir and Yageh Bat Kakpori. Her second sons name was Bola Rattan. Soon after the death her second husband Koteren intended to rule the country herself independently. To attain the goal she moved to Inderkot and summoned her brothers to come there; to help her to take over the seat of Rani Kashmir. The dignitaries, other high ups and general people were not in favor of making her as the next ruler which turned into a widespread unfavorable situation in the country. Shah Mir was in watch of the situation. He found out that this was a right and favorable time for him to declare himself as the Sultan of Kashmir and thus to fulfill the prophecy of his grandfather Queth Shah. He rushed to Srinagar from Inderkot, where he had a meeting with the dignitaries and ministers, who in unison declared Shah Mir as the Sultan of Kashmir except Yageh Bat Kakpori and the second son of Koteren i.e. Bola Rattan. Shah Mir then made a proposal to Koteren to marry him in order to help them to rule the country jointly. This proposal was however not accepted by Koteren on the grounds. The historians have informed us that the Kashmir Calendar was introduced in Kashmir from 15th year of Kalyug calendar, while others have written that this calendar was approved and introduced by Sultan Sadar-ud-din (Reinchen), the first Muslim ruler when he ascended the throne of Kashmir in the year 1320 AD. soon after he entered himself in the fold of Islamic religion, he ordered to follow the Islamic Hijri calendar instead of Kashmiri calendar. It is stated that the Islamic calendar however gained popularity among the people of Kashmir because of great difficulty in remembering the months of Islamic calendar because the months were in Arabic language It is only when Shah Mir took over as the Sultan of Kashmir in the year 1335 AD and ruled under the name of Sultan Shamas-ud-din that he re-introduced the Kashmir calendar which continued to be workable upto the time Mughals (Akbar) occupied the independent country of Kashmir in the year 1599 AD. As per the historic record of Hassan Shah (Tarikhe-Hasssn the months of Kashmir Calendar are in accordance to "Yazdi Jardi Calendar" of Iran (Persia) when the ruler Yazdi Jardi ascended the throne in Iran.

The distinguished features of Kashmiri Calendar are that its months have exactly been named at par with the climatic and environmental conditions prevailing in Kashmir i.e., Spring, Summer, Autumn and

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Winter. The first month is named as Wahaq (Airs) followed by Zeth (Lunist Ram), Har ((Jimmni-Twins), Shrawn (Cancer), Bhadoun (Leo), Asuj (Virgo), Katak (Libra-Balance), Magar (scorpio), Poh (Sagittarius, Archer), Magh (Capricorn-Goat), Phagun and Chet.

During the period of Wahaq the sun is shining over the equator, enters the northern hemisphere of the earth as the Asian countries are situated in this very sphere resulting in steady end of chilly weather.

The Kashmiri Calendar is basically a solar calendar like that of an English calendar. The Islamic calendar on the other hand is a lunar calendar having 354 days and 22 hours per year. while the solar calendar is of 365 days and 36 seconds. A leap year after every four years adds the shortage, causing it to have the same revolution cycle year after year. From the day first day of Wahaq (*Nawroz*) - days and nights are of equal duration and the length of days increases steadily; as against the Islamic calendar because of the shortfall of more than eleven days per year- about a year in 36 years. To rectify this discrepancy Sultan Shamas-ud-din ordered to observe 9 month of Kashmiri calendar i.e. *Poh* two times every year naming it *Godeh Poh* (1st Poh) and *Pot Poh* i.e., the year after *Poh*.

The Kashmiri calendar is now even made use of observing the festivals of saints and Sufis and chillas in winter season i.e., *Chillai Kalan* (coldest 40 days), 1st of Magh to tenth of Phagun, Chila Khurd 11th of Phagun end of Phagun, Chila Bache 1st Chet to 10 Chet. The four seasons of the years as of Kashmiri Calendar are:

Spring 1st Wahaq to end Har Summer 1st Shawn to end Asuj Autumn 1st Katak to end Poh Winter 1st Magh to end Chet.

The first month of Kashmir i.e.,Wahaq also called as Sonth/Spring season is celebrated with festivity and corresponds to 21st of March as it is the beginning of the Spring season- the sensation of new growth year after the chilly and dead winter season of snow and storm. The country is again decorated with plant growth of all types. The poet; has referred to two refreshing beautiful flowers which occupy the landscape first of all i.e. *Veri keum* (Tulips) *Takeh Baten* (Nargis - Narcissus) followed by thousands of natures flowering,fruit, vegetable, cereal (food) plants. The trees so far rendered naked slowly and steadily put on fresh new, wonderful, beautiful foliage. This is the season of cultivation. Rural folk are mostly engaged in ploughing the field for cultivation of food crop vessels and others digging of pits and trenches for plantation of seed saplings and plants. That he was her subordinate and milking-ship brother. Then Shah Mir imprisoned her in Inderkot residence and soon after her brother breathed his last

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Then Shah Mir forced Koteren to marry him and she accepted his offer but with heavy heart. On the occasion of marriage ceremony when the room where *Nikah* (Marriage deed) was to be performed was exquisitely decorated, she at the ordained time pierced her belly with a sharp sword, brought out intestines and threw the same before the groom as non acceptance and died soon after a sad end of a courageous lady who could rule only for a nominal fifteen days. Shah Mir thought in gloom began to rule the country under the name of Sultan Shams-ud-Din Shamir. The period of his rule as written by Juna Rajtarangini lasted for 5 years, but other historians have made it at three to four years. This tangle has not been settled as yet. Yageh Bat Kakpori and the two sons of Koteren have been reported to have been killed by him due to their opposition to the kingship of Sultan. Sultan Shah Mir is reported to have died in the year 748 Hijri /1347 AD after leaving behind two sons named Jamshed and Ali Sher (Alla-ud-Din). It was during his period that the religion Islam spread far and wide. However the Islamic fundamentals were not completely understood by many converted Muslims. He as a ruler abolished Bikrami era and introduced his own calendar Kashmiri from years- of accepting Islam as religion by Malik Sadar-ud-Din (Renchan). During his rule Lons tried to oppose the Sultan, but they were totally wiped out and their opponents Magrays and Chaks were favored by government positions and posts. His burial place is stated to be at Sumbal. He was in a position to make Rajputs, who were often opposing his government to run away from Kashmir. After his death his elder son *Sultan Jamshed* ascended the throne of Kashmir. He made his younger brother as his guide and advisor and ruler. Both the brothers for sometime ruled the country in harmony. Sher Ali on an eventful day thought of ruling the country independently. With this aim he suddenly attacked his brother at night when they had been at Zanipora village. Sultan Jamshed could with difficulty save himself and in an on-slaught was in a position to do away with the rebel forces, who were in league with his younger brother. On the another onslaught by Ali Sher (Alla-ud-Din) made his elder brother (Jamshed) to take refuge in Kamräja area. In the meanwhile the ministers Sirajuddin, the security officer of Srinagar, who was in league with Sher Ali Sultans younger brother informed Sher Ali to speed towards Srinagar. He then roamed here and there and finally after one year died in the year 746 Hijri /1345 AD. This Sultan had an aspiration to deliver justice to his people and constructed a bridge in Sopor on Veyth and inns for ease in travel of the people. He laid Jam Nagar town in Odure sub-divisional. During his time one Reshi (who has completely parted away from world, likes like marriage sons and worldly possession and accepted for himself an arduous practice of prayers

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and control on worldly pleasures) named Khalasman Reshi was the son of famous Palasman Reshi, who crossed the barriers of a Reshi owing to the teachings of his father. After the death of his father, he got further instructions from Sarhang Reshi's disciple who was living in a cave on Shivalik hills and returned to Kashmir. He died during the reign of this Sultan and was buried on the side of the grave of his father at Bijbihara. His father Palasman Reshi was observing fast during daytime and for the whole night would engage himself in prayers of God. He would break his fast by chewing the bark of trees especially poplars. He would stay in caves for years together not even to show his face to people except when he came to stay in Bumzu cave. The next Reshi Vasman on seeing people coming to see him in large numbers though that he has become a known man. One day a beautiful woman named Nandi tried to attract him with the result, he abandoned the basic principle of Reshi cult. It was a good omen that he soon realized his fault and was much ashamed. He retrieved back to Reshi order. Nandi seeing this attitude of Reshi also was ashamed and become his disciple. In this way many people were fascinated and subjected themselves to the fold of Islam.

The next Sultan of Kashmir as indicated above was invited by the minister of deceased Sultan i.e. Sirajuddin the security officer of Srinagar city after being corrupted by Sher Ali the trusted brother of deceased Sultan and was offered the crown of Kashmir in the year 1344 AD/745 Hijri He ruled Kashmir in the name of *Sultan Alauddin*. He laid out Alauddin Pora Mohalla which even today lies between Khanqah Mohalla and Malik Aangan. He appointed his brother Shuhabudin as his minister. The Lone and Naik militant outfits wanted to make trouble. Sultan reacted against them and they ran away to Kishtwar. However the diplomatic overturns of Sultan made them to return, when he imprisoned the militant groups to provide peace in Kashmir. The Sultan promulgated a law prohibiting a woman of easy virtue and immoral character to their property rights from their husbands as the prostitution had turned to peak in the last phase of Hindi rule. This proclamation made thousands of prostitutes to abandon this unholy practice. During his last phase of rule a dreaded famine due to untimely rains caused death of many people. However this Sultan made sanguine efforts to minimize its effects as far as possible. It is stated that this Sultan died in the year 1359 AD/761 Hijri after ruling the country for eleven years. During his reign one pious personality Syed Salaludin Makhdoom paid a visit to Kashmir for a brief period of about three weeks and his visit inspired the rulers and ruled to a large extent The Sultan was buried in Malik Aangan (Fateh Kadak).

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After the death of Sultan Ala-ud-Din (Ali Sher) his eldest son *Sultan Shuhabudin* took the crown of Kashmir. His first task was to appoint his two companions, who were with him on a hunting spree in his early days i.e., Janda as his commander in-chief and Roy Sher Dil as his, minister, who were also fortunate to have taken a portion of water offered by a mystic woman to Shuhabdin when they were thirsty.

As stated earlier the political condition of the country had turned miserable owing to the ruination of country by the dreaded Zulchu. Many habitations were left ruined and the petty feudal persons had controlled some Muhallas and exacted hefty sums from the hapless people. This had caused great disturbance in administration of the country. The first task of the trio was to subjugate all these petty lords. This task was accomplished by them with great success. Then the Sultan regularized the payment of revenue to the government. Afterwards he raised a well trained army under the command of Syed Hassan Bahadur (who had come to Kashmir previously to survey the conditions and customs of the common man of Kashmir and the routes leading to various places (see box- Amir-i-Kabir Mir Syed Ali Hamdani [RA])

Appearance of Muslims in Kashmir

Kashmir valley being located at the centre of the silk route-a trans Asian highway connecting Antioch (Rome) to Sian (China) and to Srinagar (Kashmir), therefore the people of India, Pakistan, Afghanistan, Tajkistan, Kashgar, Kazakistan, Yarkand and Tibet have an access to the Kashmir valley.

It is well known fact that Arabs who are considered to be great traders and sea fearers, had established trade relations with central Asian countries by foot and Southern parts of India by sea. The contacts between Arabs and Indians have been revealed in the book titled "*Anwari Kashmir*" wherein it is indicated that prophet of Islam Muhammad (SAW) deputed emissaries to emperor of China with a letter through Abu Hafiz Yammani sometime in 650 AD. While proceeding to his destination, he could not go ahead of Srinagar because of heavy snowfall. The Kashmir was at that time ruled by Partap Pida (Vanadatva 653-703) who made all possible arrangements to make the stay of Arab visitors comfortable. In another book "Arab aur Hind key Taluqat", prescribed as text book for *Adib-i-Fazil* examination of Kashmir University (1960-65) states that Arab traders had brisk trade in medicinal plant products and spices with their Indian counter parts, which were in great demand by Arabs. It is also recorded that the second

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caliph of Islam Hazrat Umar (RA) deputed a delegation of five Suhaba to India for preaching of the Islamic ideology during the year 607 AD.

After sometime the Arabs observed that the country India was a fragmentation of so many Rajas, each engaged to topple the other, with an intension of having a large area under their command in order to snatch as much of wealth as possible to live a luxurious life of short duration. The Brahmins had become the king makers and had amassed uncountable wealth and were not following the directives of their religion. They however were following a strict caste system and Rajas also were ruling often on their directives and crushing the masses under the burden of heavy taxes. Their morality had degraded to the extent that they were having illegal affairs relations even with their sisters and nearest relatives. The Brahmins transformed *Dharma* to their own convenience and each sect erected their own temples and prayed their own Guru, side lining Ram and Krishna. They would engage poor and needy people as bonded labour for years and even deprived them of food and drinking water. The low casts would generally be engaged to clean their open toilets often without charges. They would treat these hapless citizens worst than street dogs. The Rajas would kill any one of their subjects and even ministers of their own will as Lalitaditya ordered killing of the Raja of Bengal in-spite of promising his safety in Kashmir while intoxicated by wine.

As per historical books the Arabs invaded Sindh in the year 637 AD and 644-45 AD but were not in a position to conquer Sindh. Then in the year 712 AD they with a strong army attacked Sindh and Multan under the able 17 year old commander Muhammad Bin Qasim deputed by Khalifa Hajaj. Qasim first of all encircled Deval city which ensured a fierce battle, finally won by the commander Qasim. There after he proceeded ahead and took over under his control other areas. While reaching Sindh river, he constructed a bridge and crossed over to Revad city. The Raja Dahir came forth with a strong army including elephants and horses. A fierce battle ensured in which Raja Dahir was killed in the battle field itself. Then going ahead he captured Brahmabad and finally captured Multan city. Thus he took control of Sinsh in the year 713 AD.

During the rule of Khamar Rajas in Kashmir the Muslim religion had spread far and wide especially when the ruler Jaia Pida (764-797 AD) turned all against the Pandits and Brahmins and caused them to run away from their residential houses, where they were living for thousands of years. Even some Pandits and Brahmins on their run were drowned in Chinab river. During the fag end of these rulers, there was a tremendous change in Muslim world when Abasya Khilafat transformed in hereditary

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rule i.e., kingship. During a short period of this change Ismail Samnani established his kingdom in Mara-un-Nahar and Khurasan (892 AD). The successor king namely Abdul Malik's slave of Turk origin named Gazni his capital. Then slave of Aloop tageen after the death of his master occupied his throne. He united the Afghan tribes and took hold of Sistan valley in Kabul and entrusted Khurasan to his son Mahmood as its Subedar (Governor). Subutagen was the first Muslim ruler to attack from North Western side of India. In 986 AD he attacked the Raja of Bathinda named Jai Pal. Raja Jai Pal was asked to pay a huge amount and some elephants etc to Subuktagen but Raja Pal did not follow the terms of agreement and challenged the suzerainty of Subuktagen. After a period of 2 years Jai Pal was defeated in-spite of the fact that he tried to effect a combined attack along with nearby Rajas against Subuktagen Thereby the city of Peshawar fell into the hands of Muslim kings. This conquest opened the doors of other Muslim kings to invade India from north western side. After the death of Subuktagen in 997 AD his son Sultan Mehmood occupied the crown of Gazi - in the name of Sultan Mehmood Gaznawi. He made about 17 attacks on India from the year 1000-1026 AD. In his first attack in the year 1001 AD, he attacked the Raja of Punjab Jai Singh at Peshawar and after defeating him advance to Bathinda. His fourth attack in 1008 AD with Anand Pal, in which Anand Pal fell down from his horse which caused the victory of Mahmood Gaznavi. In his fifth attack in 1009 AD on Nagar Kot (Kangda), where he was in a position to locate a huge amount from Brahmins temples and returned to Gazni. In the year 1018-19 AD he attacked with a large army and occupied Mathra and Kanuj. He looted and destroyed the temples in these attacks on Raja Trilochan Pal, who lost the battle. He collected large wealth and returned to Gazni, after appointing a Muslim viceroy. In his last attack on Soom Nath temple in Kathiawar where all Rajput Rajas fought against Mahmood; but after fierce battle the Raja was defeated. He entered in the temple. He broke the main idole, where under he was in a position to collect enormous treasure including gold, diamonds and cash. After collecting the golden door of the temple he returned to Gazni after appointment of the viceroy in Punjab. It made possible for Mehmood to attack Punjab as he considered Punjab as a part of Gazni. Thereafter Muslim kings ruled India upto Shah Aalam Sani, the last Mughal emperor The Sanskrit book Ratan Mala writes that Daccun (Gujrat) was ruled by the dynasty of Rajban upto 925 AD. Abulzara Al Hussani and other Muslim travelers visited Kashmir during Hindu rule. They have informed us that the poets in India have written in praise of Hindu kings which are not in confirmation of the actual facts as prevailing here. The Rajas are committed to the throne strictly as per their dynasty,

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even a child can thus ascend the throne who is guided by their mother or a nearest relative. A Raja is not ruled by any law, he can eliminate even his minister or relative on flimsy matters. The ascetics live a very harsh and hard life. They do not put on clothes at all - i.e. they remain naked even in cold season. They have to grow long nails and long dirty hair, considering it to be their religious compulsion. They do not take bath and do not eat together. Others pierce holes in their ears and wear ear rings. They surround their necks with garlands of beads. Sadhus were tree bark and skins of Panthers and loins. They make *Puja* of thousands of gods. They practice polygamy. Woman roam freely and can marry anyone. Future tellers are in great demand and charge excess fees. Shopkeepers occupy the inns and rest houses which are available on roadsides Brahmins, Rajas, Ranis, and Wazirs construct temples and other buildings decorating these with gold and golden statues.

On my visit to Tosmaidan forests some thirty years ago I was in a position to find the remains of the fort where Kashmiri soldiers repulsed two attacks of Sultan Mehmood Gaznavi. The remains are now covered with big trees of spruces and Firs. Alas! The gangs of timber smugglers living down below have reached to this far-flung area to cut down these lofty and useful trees for petty gains, and proceeded to Baramulla to conquer the other countries. In this spree with his large disciplined and trained forces he conquer Palkhi, Sward Kaneer and on ahead to Kabul where he in a fierce fight defeated the king of Kabul and imprisoned him, but after about six months he was released on the advise of Syed Tajuddin Baihaque and restored him as the ruler of Kabul. To further add to their friendship the ruler of Kabul Ahmed Shah offered his sister in marriage of the Sultan and the Sultan of Kabul married the sister of the Sultan of Kashmir. Also Qutab-Uddin married the sister in law of the Sultan of Kabul. Then proceeding ahead he conquered Badakhshan, Numan, Ghazni, Ghor, Kandhar, Hirat and Khurasan. On return journey to Kashmir through Hindukush pass he conquered Gilgat, Dardistan and marched forward to Tibet which was under the rule of Sultan of Kashgar. Then he returned to Kashmir for a short duration, when he directed his commander in-chief to conquer Jammu and Kishtwar. After accomplishing this feat the Sultan again left for conquests in 1372 AD via Baramulla with a large force of five lac foot soldiers and fifty thousand cavalry. He laid his hand on Swad, Bajoda and Peshawar. Then he also conquered the mismanaged areas of Punjab viz Multan, Lahore and other areas. On reaching the banks of Sutluj river the ruler of Delhi Feroz Shah Tugluq's forces confronted him and the battle was hot for a long time when the ruler of Delhi sent his emissaries to Mir Syed Ali Hamdani who

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had been guest of Sultan Qutab-Uddin the Sultan's brother in absence of Sultan to make arrangements of his stay. Mir Syed Ali Hamdani left Srinagar and reached to Ferozpur where Sultan of Kashmir presented himself before Shahi Hamdan. He was directed to make truce with the Sultan of Delhi and the high bank of Sutluj river i.e., upto Sarhand was taken to be the boundary between Kashmir and Delhi. Then he restored the countries conquered by him to their rightful rulers. During the period these countries were under his suzerainty, he did not harm the people or plundered their resources. He did not lay hand on the conquered people or unnecessarily harmed them.

The administrative system of Sultan Shuhab-ud-Dm was based on peaceful existence and rendering a helping hand to the needy. Justice was done to one and all. He then took up the development works in hand and the town of Shuhabuddin Pora, which he had laid during his grandfathers rule, was further beautified and expanded and a grand mosque was constructed here. He took keen interest in developing a strong army and ordered for construction of barracks for comfortable stay of troops. Regarding the demolition of temples as assigned to this Sultan was not based on the facts as the Sultan is stated to have rejected the advise of his minister Oudia Shri to break the bigger idol of Buddha to provide coins for the treasury in large numbers instead of breaking the copper idol of Jia Ishwari. Most of the ministers and advisors of the Sultan and almost all the generals in army were Hindus. It is also stated that the Sultan participated in the festivals of Hindus and wore the dress generally used by Prophet Muhammad (SAW), a paradigmatic personality was a very human prophet; whose life was a constant struggle and a tireless campaign against greed, injustice and arrogance of the people of Arabia. It is due to the teachings of the Prophet Muhammad (SAW) as oneness of God, peace and love among people (Islam) that the *Reshies*, *Sufis* and *Awlias*, who migrated to Kashmir, turned this heavenly land as an exemplary nation, an abode of peace and love.

It is due to guidance of one of such *Sufis* namely Mir Syed Ali Hamadani who imbibed the spirit of brotherhood and peace by spreading the message of Prophet Muhammad (SAW) in Kashmir. This holy message of Islam was given a start by him from the shrine of Hazrat Bulbul Shah who was responsible for sowing the see of Islam in Kashmir. This message with efforts of Mir Syed Ali Hamadani along with his *Sufi* companions spread in the nooks and corners of Kashmir like a fragrant and calm wind. This is the reason that Mir Syed Ali Hamadani is recognized as Ali Sani

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(Ali the II) Bani Musalmani (Founder of Islam) and Shahi-Hamadan (King of Hamadan) in Kashmir.

Mir Syed Ali Hamadani was born on Monday the 12th Rajab, 714 Hijri corresponding to October 24, 1314 AD. His father Mir Syed Shuhab-ud-din held a prestigious position of governor of Hamadan, an area on north east of Tehran (The Capital of Iran). His progeny is traced to Imam Hasan (RA) the fourth Caliph of Muslims and that of his mother to Hazrat Fatima the loving daughter of Prophet Muhammad (SAW).

Although having all material comforts available at home, he cherished to live a very simple life- having an intense desire to acquire knowledge. For this purpose he was handed over to his maternal uncle Mir Syed Allud-din, a great scholar of Arabic language and literature. This teacher was in a position to make his pupil proficient in Arabic language and in memorizing Holy Quran (Hafiz Quran) at the age of 12years He also attained mastery in Qalam, Fiqah, Hadith and formal education at the hands of other proficient scholars. As per sayings of Prophet Muhammad (SAW) that one should acquire knowledge even one has to travel to far-off places like China. Obeying these directives as per orders of his spiritual guide, he made extensive journeys to far off places, when he was still in teens i.e. in the year 1334 AD. He travelled to Rome (Turkey), Afghanistan, Sri Lanka, India and the holy places of Makkah, Madinah, Jerusalem, Najaf, Karbala and Mashhad. The sketchy notes of his journey were recorded by him in his Arabic and Persian books. He returned after a long period of 20 years i.e. in the year 1354 to his homeland as per the sayings of Prophet Muhammad (SAW) that the love of one's homeland is a part of *Imaan*. After return he engaged himself in educating his disciples and passed his nights in worship of God in a cloister. He was also married in the same year at the age of 40years. At home his guide and teacher was a famous personality of *Sufi* order and mysticism, namely Sheikh Mahmood Muzdaqani. It is under his influence that he adopted the *Sufi* practice (esoteric) which implies to severe humanity, live a humble life and have the only desire to be absorbed in prayers of God alone (83:8) and no desire to achieve worldly fame, power or other worldly benefits. He took up the preaching of this Sufi order, where *FIKER*- Meditation in presence of Allah alone, *ZIKER* (Praise of God alone) and *SAMA* and Rags- singing of hymns in praise of God alone and whirling (left to right and vice versa of head in praise of God - in Sufiana music). A Sufi is to help to uplift the poor by imparting the knowledge of peace, prosperity, wisdom and not to utter a lie even before a cruel ruler i.e. he should be one to uphold truth under all circumstances.

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It was before and during the life span of this reserved *Sufi* that the ever expanding Muslim world was overtaken by internal conflicts due to their divergent explanations by *Ulamas*, *Immams*, philosophers, judges, scholars and the ruling elite of the Quranic verses and *Sunnah* {sayings of Prophet Muhammad (SAW)} especially to gain worldly benefits. These conflicts on passage of time divided the Muslim Ummah in various sects, which even led to deadly attacks on the 2nd and 3rd Caliphs and handing over the highest chosen spiritual sacred seat of *Khilafat* under duress by Hazrat Imam Hussain to Hazrat Muaavia, son of Abu-Sufian just after about 6 months {A Khalifa is a chosen civil religion and spiritual head regarded as the successor of Prophet Muhammad (SAW)}. Muaavia then converted this sacred seat to heredity kingship and handed over this seat to his son Yazid, who in order to retain this seat did not hesitate the martyrdom of Hazrat Hussain along with his family members and his noble followers at Karbala (Iraq) after calling them to Karbala and stopping the supply of water to them.

The taking over of the holy seat of Khilafat by a single dynasty resulted in further disintegration of Ummah. Under these circumstances the Christian crusaders were successful in eliminating the Muslim populations in West as far as Spain, Sicily, Rome and other places. As regards east the conditions turned move ugly due to the martyrdom of Hazrat Hussian and his followers who fought bloody wars among themselves. Even the sacred seat of Khilafat for divided in two groups i.e. Abbasides and Fatimides. It was after the tragic situations that one of the Mangole nomadic barbarian named Changez reduced to ashes and graveyards almost all flourishing towns and cities of Muslim populations. This rift was even responsible in a grave tragedy when a Muslim preacher (Maulana) of one seat of Almustasim Billa did not only brutally put to death the Caliph, but also annihilated all the Muslim population, destroyed and converted to ashes the priceless Islamic heritage and literature.

It is during these distressed conditions and panicky situations when Muslim Ummah was broken and depressed and had lost the hope of survival and revival, they were uplifted and given sustenance and new life by Muslim mystics i.e. *Sufi* saints of the time.

Mir Syed Ali Hamdani had to face another dreaded criminal Temur Lung (Lame Timur) a nomadic barbarian of Samark obeying great God and obeying the directives of God as revealed in Quran and preachings of Prophet Muhammad (SAW). Unfortunately he turned out to be an apostate, responsible for destroying many Islamic habitations in Persia, Syria, Egypt and India. In the year 1369 AD after putting to death his

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patron Amir Kazshan (Amir Hussain) he proclaimed as the King of Mavarl-Un-Nahar with the title of Chang's law "Yusoa" as the law of his empire- contrary to Islamic principles (Shariat). His ambition to become the ruler of the world was not however fulfilled even after defeating and capture of Bayezid the last Caliph.

Mir Syed Ali Hamadani contrary to cruel rulers did not believe in killing of innocents and also opposed the rule of Timur because he professed the ideology of Shia sect. which would recognize Imams alone- whereas he being a *Sufi* recognized both Imams and Caliphs. He expected a ruler to follow the path shown by Prophet Muhammad (SAW) and thereafter by Caliphs and Imams.

The advisors, the theologists, the Imams Peers and divines of the King Timur became jealous of Mir Ali Hamadani because he followed a peaceful path and was gaining prominence due to his deeds by helping the needy. They were successful in creating differences between the Syed and the Timur. They also claim that Mir Syed Ali Hamadani may also claim kingship of the country.which their ancestors had voluntarily relinquished in the past Hearing all these false allegations was bent upon to do away with the Alvi Syeds. To achieve this objective the dogmatic *Mullahs* suggested to cut a metal horse, which could be heated upon from *inside* and ask an Alvi Syed to ride the red heated horse- as it is said that the pure Syed is not subjected to any harm due to fire. The King Timur ordered his forces to catch hold of a Syed and ask him to ride on a heated up horse. It is stated that by taking up this criminal action, so many Syeds were charred to death by this inhuman Timur. Even Mir Syed Ali Hamadani was put to this test. Due to the grace of God he stood this test although he was asked to ride the smoldering horse three times.

Under these adverse circumstances the great Syed decided to move to Khatlan (new Tajkistan). He continued to preach the Islamic lessons of truth and peace. Here he purchased a plot of land and erected a Khankah (a building with a big room for preaching and pray) and many small rooms for residential purposes of disciples of Sufi. Due to continuous preaching and praying a large number of people were benefited including Kh. Ishaq the son of Aram Shah- the mister of Timur and Ali Shami (Chief Commander of Timur).

It was again in 1372 that Mir Syed Ali Hamadani along with some of the disciples proceeded on their first journey to Kashmir. They were received by the brother of the king of Kashmir named Sultan Qutab-ud-din and high ranking ministers, chiefs and advisors as the ruler of

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Kashmir Shuhab ud-din was on the spree of conquering the adjacent areas of Ladakh, Afghanistan, Tibet and was at present engaged in taking over the throne of Delhi from Feroz Shah Tughluk. The respected visitors on their request were provided accommodation in a colony of Shuhabuddin Pora Srinagar. They arrived here in the month of/May 1372 AD, when the season was soluberant. They were taken for sightseeing to Gulmarg via Manasbal Lake and Sopore. Then in another trip to South Kashmir Pampore saffron fields, then Pattan, Tral, Verinag spring. Mir Syed Ali Hamadani received an emissary from Feroz Shah Tughluk who informed him about the prolonged conflict between the king of Kashmir and Delhi. He canceled his further stay in Kashmir and proceeded to Ferozpur where the king of Kashmir was engaged in warfare with Feroz Shah Tughluk. After persuasion he was in a position to bring back truce between the two kings. They promised to be friends. In future the gesture of friendship turned into a matrimonial relation when he agreed to get his two daughters married to the brother and son of the Sultan of Kashmir. Also the border line of Kashmir was fixed at Sarhind (Punjab). From Ferozpur Mir Syed Ali Hamadani proceed to Makah for performance of Hajj. He promised to the king of Kashmir that he will God willing pay a second visit to Kashmir very soon, when the king of Kashmir made him a fervent appeal to stay in Kashmir for some time more. He left most of his followers in Kashmir for preaching purposes.

As per promise Mir Syed Ali Hamadani made a second visit in the year 1378 AD along with his disciples. At this time the Sultan of Kashmir Qutab -ud- din (1373-1389 AD) and his courtiers received him honorably. The great Syed started preaching the fundamentals of Islam. He stayed in a mosque in Allaudin Pora and his disciples in various inns within Srinagar city. The pious Syed would deliver a speech in Persian which was translated in Kashmiri by his disciples. He would conduct his discussion with Hindus and Buddhists including a Pandit Guru named Shabur. When Shabur could not surpass the great Syed he surrendered and joined the Sufi order along with his followers. The temple where they used to worship was turned in Khankah by Shabur himself. They would stay, eat, pray, listen sermons and work in attached rooms (Industrial Estates) and earn a living by for example stitching caps (by Syed himself), preparation of rugs, *Namdas*, Papier-maché, Paper making etc. The people of Kashmir were taught these other handicrafts by the Syeds who accompanied the Sufi Syed, enabling the people of Kashmir to turn financially stable. He also made it compulsory for his disciples to perform *Zikir* i.e. recitation of 99 names of Allah and gifted them *Auradi Fathia* and Duai Rekab reciting after morning and last prayers every day. This practice when understood

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by Hindus and Buddhists, was responsible for their conversion into Muslim Sufi cult. Mir Syed Ali Hamadani posted his Sufis in nooks and corners of Kashmir, who were responsible for conversion of Hindus and Buddhists to the fold of Islam due to their simple living style, truthfulness and praying God alone under all circumstances. He made hectic efforts to uplift the people of Kashmir both spiritually and materially.

On arriving his home he found that the ruler of the land namely Timur Lung was still having a wrong notion that the great Syed may demand the kingship of the country which his father had relinquished this worldly kingship to attain the everlasting bliss of both worlds Secondly Timur tried his best to gain the favor of Mir Syed Ali Hamadani in governance which was against the directives of God and the preachings of Prophet Muhammad (SAW). Hence he totally refused to be a part to his criminal deeds. The hand of the religious advisors (Mullahs) who were jealous of the ever increasing fame of Mir Syed Ali Hamadani and acceptance of true Islamic values as adopted by Syed, the minister and chief of armed forces of Timur viz; Akram Shah and his son Ishaq Shami further aggravated the jealousy of the treacherous, ill advisors of Timur Lung. Timur Lung taking note of all these reports and happenings ordered Mir Syed Ali Hamadani to attend his court at Bukhara where he in full rash asked him to explain his conduct regarding the activities launched by him against his government and blamed him of hatching a conspiracy to over throw him and taking over the seat of kingship. The Sufi Syed in strong words replied that he is not one of these lame bears who are after dragging a dead dog (governance). He had since given up the worldly fame and turned himself towards the eternal world in place of this temporary life. On hearing these remarks, Timur turned furious and asked the grand Sufi Syed to quite and leave the borders of his kingdom along with his kith and kin. On healing these words Mir Syed Ali Hamadani left court of Timur and entered the house of God (Mosque). After prayers he in his supplication alone begged Allah "I have to leave my own country, help me to serve the needy down trodden and guide humanity to the right path as shown by God Almighty and his last prophet Muhammad (SAW). On reaching his residence he decided to leave for Kashmir. It was in the year 1838 AD/ 785 Hijra that he left for the long journey to Kashmir along with 700 disciples. This was his 3rd journey to Kashmir. On reaching Kashmir he was received by the king of Kashmir Qutab-ud-din (1373-89 AD), his courtiers and high ranking officers. He was happy that the people of Kashmir were enthusiastic to learn more about Islam and enter in its fold. He found that Sultan due to sketchy knowledge of Islam viz; having two sisters as his wives at a time, joining the functions of infidels and wearing of common dress

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by Muslims and non-Muslims was annoyed with him. Syed Sufis left by Shahi Hamadan in Kashmir earlier were in a position to move to far flung areas and spread the message of God and sayings of Prophet Muhammad (SAW) and simultaneously making the common man self reliant and resourceful by teaching him various handicrafts like manufacture of caps, metal works, superior masonry works, wood work, *Namda* and *Gabba* sazi, calligraphy, stone dressing and reading and writing of Persian and Arabic. Daulat Chand the Hindu commander in chief of Sultan Qutab-ud-din was impressed by the teaching of Amir-i-Kabir and he along with his followers embraced Islam. The great Syed was stationed in an inn at Allaudin- Pora, where a square plot was raised for performing five time prayers on the right bank of river Jhelum. This place was also used to impart necessary education to the Sultan of Kashmir and other visitors. It is at this very place that the son of great saint laid the foundation of Khankah in the year 786 Hijri/ 1384 AD. During the stay of the great saint the Sultan of Kashmir and his commander-in chief did not leave any stone unturned to remain in service of the honored guest, with the result the great Syed presented his cap to the Sultan who adored this in his crown. However due to some practices being performed by Sultan Qutab-ud-din in relation to Hindu practices performed by him as enumerated earlier, Mir Syed Ali Hamadani was not happy with the ruler of Kashmir. He therefore was in favor of leaving the country as soon as possible. After about one year of stay he left besides some of his talented disciples in the valley to impart necessary knowledge to the people of Kashmir. Then he left Srinagar along with his 12 disciples including 3 disciples from Kashmir to move to Makkah for performing Hajj via Baramulla, Kishan Ganga, Kunhar and Pakhli (the region between upper course of river Jhelum and the river Indus, which was ruled by Sultan Muhammad Khan). On reaching his territory the ruler accommodated the Sufi saint and his disciples in the royal guest house. As God willed the Sufi saint suddenly became ill just after 2 days of stay and this disease caused his death in 786 Hijri/1384 AD to the great shock of his disciples and the ruler. The three Kashmiri disciples namely Malik Ahmad Magray, Ludi Magray and Devi Ganai wanted to bury the corpse at Srinagar, while the Sultan at Pakhli and the disciple of Hamadan in their country. Due to the different suggestions the chief of the disciple Sheikh Qawamu Din Badakhshi suggested the three to lift the coffin of deceased Sufi. The coffin could not be lifted by any party except the chief of the disciples. Thereafter Shah Hamadan was buried in his ancestral graveyard at Kathlan (Kolab) on 5th Jamadal Aakhir 787 Hijri. The Kashmiri disciples returned to Kashmir lamenting

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on the sudden death of their leading patron and helper. On reaching Srinagar they observed three days mourning to commemorate his death.

Mir Syed Ali Hamadani has written more than a hundred books in Persian and Arabic. He brought many books from Khatlan and established a great library in Srinagar, these books were involved in schools in Kashmir. Thus the Persian languages replaced the Sanskrit language in Kashmiri. Some of the books written by Mir Syed Ali Hamadani as enumerated as under:

- Zakhiratul Maluk: the rulers on governance of kings
- Risalah Islchati Sufia
- Maktubate Amirah
- Risalah Fatihia
- Auradia Fatiha

Risulah Manajal/Haqbat/Wardaal/Hamdania Huqbai and other Risalah Asmaul-Harsana, Kitab Al-Movsddar Fil-Qurba Chihil Risalah Israri Wahi.

Due to the spread of Islam in Kashmir, which at present comprises of the Muslim Ummah to the extend of 90%. Also the Muslims are one and only one Ummat (surrendering the God and following the directives of Quran and the teachings of Prophet Muhammad (SAW), We should not make sectorial distinctions between Muslim, *Aek Hun Muslim Haram Ki Pasbani Kay Liya*—NIL KAY SAHIL SE LEKAR TA BA KHKEY KASGHAR (Muslims should be united throughout the world for protection of Muslim Ummah (Iqbal).

Lal Arifa-Lal Ded- Lal Kamila

Lal Arifa was bora during the rule of Sultan Alauddin in the village Sempora at Pampore, in the house of Shri Chander Pandit, who was a noble and pious person, in the year 1832 Bikhrimi i.e. 1326 AD, 727 AH. Some historians have however written her date of birth as 1335 AD i.e. 735 AH. From the very childhood of Lal, the Guru of her family Pandit Shri Kant was constantly watching her activities of good behaviour and being in deep spiritual mode. She was married at a young age of eleven years with a boy residing at Pampore proper. Her husband was not however a good natured fellow. He along with his mother were causing a great trouble stress and strain to her. Her mother in law would place a sky blue small boulder (*Nileh Wath*) on her plate or (*Thal*) and spread

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a small quantity of food (cooked rice), so that the other members of her family sitting around saw that the plate is filled with cooked rice. Lal would however not reveal the actual facts to anyone. By chance the ladies of her neighbour one day were invited to a marriage party, where meat was served in addition to the vegetable dishes. These ladies asked her next morning whether she had taken meat yesterday. She gave a simple but revealing reply that whether they may prepare meat of a sheep or other animal, Lal will have the *Nila Wath* alone in her plate of food.

As was a common practice during the days that the bride had to undertake all household works such as converting paddy into rice, removal of husk and other unwanted material from rice. As there were not water pipes available during those days, the ladies especially had to collect water from nearby springs or brooks or rivers for daily household requirements in the earthen pots called *Natis* i.e. pitchers which were carried over heads duly filled with water (head carriage). By chance on a fruitful day when Lal was carrying water in a pitcher (*Natu*) from a spring - her husband saw her and stuck the pot with a stick. Normally the water should have spilled down her head to her whole body and to ground but lo and behold the water did not fall down, it remained in the same shape as if it were in the *Natu*. Then she carried it to her house and filled to brim all the utensils required to be stored with water and a small quantity of water was also saved, which she threw over a nearby open land, which formed a big pond of water which was later on named as Laleh-Trag by local people. When people saw and came to know of this miracle they began to respect her. This event brought a complete change in her life. She then left all household works and began to roam often naked in open lands, mountains and forest lands. She turned to be carefree and semi-naked even during rains, severe winter and in snow and storm. She then compiled many sofiana poems known as *Vakhs*, which are a marvel of spiritual uplifting. In one of the *Vakhs* she described a good natured woman as Kanseh Zen Chay *Shihij Bune*.

Neeri Nebar Shuhul Kares Refer the book Noor-Nama Lal Ded by Pandit Wanchoo (244:152) The wives of some people are shady chinars (Bune) Who enjoys her shady presence when they leave their home. In another Vakh she gives us an idea of the highest spiritual upliftment, as;

Kalimy Porum, Kalimy Sorum Kalimy Hani Hani Moys Torum.
Kalimy Karum Panum Pannn. Adeh Lal waches La Makan.
I read Kalima, I imbibed Kalima. Kalima fulfilled all my existence.
I turned myself into Kalima. Then alone (Lal) found infinite.

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Some historians have written that Sultan Shahabuddin in the rule of his father Sultan Allaudin went on one day for hunting game. He while spotting a game animal ran fast on his horse to hunt the animal. In this run all his companions were left behind except three of his followers named Rai Sher Dil, Akhtaji and Janda. The Sultan felt thirsty and made efforts to search for water here and there, when a mystic woman appeared with a full cup of milk. The Sultan was surprised to see the women and thought it was a God given opportunity to find this women with a cup of milk. She handed over the cup to sultan who after taking milk offered it to Roy Sher Dil, Akhtaji, when the cup turned empty. Therefore Janda did not have the opportunity to take milk. She after receiving the empty cap told Shuhabudin become a great sultan and conquer many lands and his two companions who shared the milk will be his helpers as ministers. The days of third companion Jarda are numbered and he will die soon after. This prophecy tamed out to be true word by word after words.

It is also stated that when a God fearing man of this very mystic group decided to see Lal Dad, she immediately covered herself, she felt that he alone is a man before whom she can not afford to remain naked. Some people asked her as to what is the difference between one God and many. She replied that the frozen water, the snow and hail get turned into one i.e. water when it gets the heat of sun. In other quarry she explained that the quarrel between a believer and non believer does take place in this temporary world and when both advance ahead (i.e reach the doomsday) God decides their fait. The names of God are many and wonderful became a same one in sane and an insane is actually sane. The world is a big hospital and a *wali's* (the persons knowledgeable in reverence of God) are doctors, who help to restore the health of ill people. Some people do recover from the illness while others even die inspite of doctors careful attention, as they do not respond to the doctors attention and prescriptions. To gain popularity in this word is a bad deed (*kahar*) and who remain unknown attain the God. She (*parda*) by praying alone as historian Kaber reveals that the Bibi Lala Arifa had selected the path of a perfect God fearing women like that of Rabia Misri.

Lala Arifa lived during the period of Hazrat Nooruddin Noorani the Reshi. It is also stated that Hazrat Noorudin while a child did not suck the milk of any women and remained hungry. The Lala Arifa approached him and told him that he has not been ashamed of coming in this temporary world, what then makes him ashamed of taking the food in form of milk from the breast of his mother. She put in her own breasts alternately in the mouth of Sheikh, When he sipped milk as usual. It is revealed by the

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historians that one spiritual personality Hazrat Jalaudin Jahangir came to Kashmir via Mughal road. By insunct she proceeded to receive him. Here he advised her to turn herself calm and throw away the discomfort and impatience. He informed her that her (religious preacher) and helper Syed Hussain Samnani *Murshid* will come soon here who will further instruct you and advance you. Hazrat Syed Hussain Samnani came to Kashmir on the directives of Mir Syed Ali Hamdani via the same route. Lala Arifa advanced beyond Hir Pura village to receive him. She found herself of the discomfort and heating sensation of her body and also further advancement and light as a faithful (*Mureed*) student of Syed Hussain Samnani. She was a special woman for his teacher.

She left this temporary world during the region of Sultan Shukurdia. There are various versions regarding the death this Lala Kamila the one which generally spoken of is that on a faithful day she sat down at ease at one of the corners of Jamia Masjid Bijbihara. Where the time of her death approached then her body alone with soul flew towards sky and higher in the sky. People could see a spark of light when it vanished. Another version is that she asked for two platers utensils like that of flower vases and told the people present around her that she will now hide inside these utensils. She sat in one of the utensils and placed the other over her head including the remaining body inverted form. After a short time the people lifted the upper utensil, but they did find both the utensils empty. Lal Ded mysteriously left this world.

Hazrat Sheikh Noor-ud din Noorani

This great Reshi is stated to have born in the year 757 Hijri i.e. 1375 AD at Quimuh village of Kulgam district. He was a born mystic. He is stated to be fore runner of Reshis. Reshis may be stated to be a human who performs prayers of God Almighty and remains constantly arid strict in the condition of praying God Almighty all the time. The one who is away from all worldly hustle and bustle but not leaving the world itself, being absolutely free from greed and needs and nothing to attract his attention. The one who even disclaims from having any relationship like having a wife and children. His *Zuhad* and *Taqwa* oneness of God) had reached to an ultimate end. Hazrat Sheikh very soon relived himself from the worldly relationships of wife and children when he got himself engaged in worship of God. Leaving away everything he lived all alone in the caves and mountains taking no food exempt Hand Kasni (generally growing naturally in forests) it, *Taraxium officianalis* Linn. Alter 12 years he discarded this food item also and began to pass on the days on drinking

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a cap of milk. After this time he thought that taking a cup of milk is a food item. Then he discarded this food item also and began to tale a sip of water from the nearby stream and Nallahs for more than 2 years i.e. he never in these twenty six years fulfilled the desire of his sell but food for sustenance. Thus by paying no heed to worldly needs he received the "Reshiat" role which was worn after the famous Reshis such us Khalasman, Plasman and Yasman. In this way he in actual practice accepted Sunna of Prophet Muhammad (SAW) not to be attracted by greed.

It is written in the historic books that at the time of his birth he did not sip the milk from the breasts of his mother and other woman also. When Lala Ded heard this news, she came to see him and asked him that when he was not been shy to be born in this world, he should not shy himself by refusing to take the food of milk. Thus she put in her breasts in the mouth of this great Reshi in considering religious preacher and saint of Kashmir. Due to his saintly attributes to cure the people, the father of Hazrat Nassaruddin came to Kashmir when he was told in a dream that the Nund Reshi wearing the robes jute in g party of Abdals can cure the disease of Vomiting his food soon after he would take it. They reached Kiamuh cave site of Kulgam district, where Nund Resi was living in loneliness. Nund Reshi asked him as to why his face turned yellow. He in turn gave the details of his illness. Then the Reshi asked his name and the family name. He replied his name was Nasar and was a Rawath (Rawater/Rawath) means a wrestler. The Reshi enquired of him if he wants to become a wrestler. The reply was if a guide is available, he will certainly try to become a wrestler. Then on the saying of the saint food was served to him. He told him take as much food as you can. By the grace of God he could digest all the food afterwards as well. Then he became disciple of Nooruddin Noorani and was buried on the side of his Murshid at Charari Sharif. Another personality who converted to Islam was Hazrat Baba Zain-ul-Abidin who was a resident of Kishtwar named Zia Singh. He came Kashmir and contacted Baba Bamuddin the service render of Hazrat Sheikh Noorudin Noorani. Then he stayed in the cave of Aishmuqam (Islam Abad) by the directive of Reshi Noorudin and engaged himself in praise of God and Muhammad (SAW). As there was not availability of water at that time. The Khalifa of Hazrat Zain-ul-Abidin i.e., Hazrat Shamsuddin paid attention of water scarcity to Hazrat Zainul Aabiden, who was told he will get water source underneath a tree where a drain was dug out for useful purpose.

Another Brahmin named Bomasadi also converted to Islam after seeing the miracle of Hazrat Sheikh Nooruddin. He then named this

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Brahmin as Baba Bamuddin. Till his last days he remained in prayers in Bumzoo village which is at a higher altitude from Mattan Bawan holy spring. He after his death was buried in the same closet where he used to pray all along in Mattan Village on Islamabad-Pahalgam road.

Another personality Ladi Raina also converted to Islam by the advise of Sheikh Nooruddin Noorani, who then named him Latifuddin. He then left away all his family members and relatives. One day his servant was boiling green *Wopal Hakh* when, the water oozed out, from plants just brought from forests. When the Hazrat was going to prepare himself for prayers, he heard the talk of this green vegetable telling him not to boil herb green form as he is always in praise of God Almighty. Latifuddin directed his cook to prepare dried natural vegetables and not in green form. Then due to the huge congregation of people, he shifted himself to Poshar village of Beru Tehsil to be engaged in remembrance of God Almighty and the instructions of Prophet Muhammad (SAW). He died at an advanced age and was buried at this very place.

Hazrat Nooruddin Noorani was a reformer of the society and inspired the Muslim to abandon the unislamic ways of life. Be a staunch follower of Muhammad (SAW) the last prophet of God. He asked Muslim to understand the holy book Quran and its meaning. In this direction he in his verses explained important parts of Quran in melodious Kashmiri verses which helped the common man to understand the meaning of Quran. These verses have been published in the book "Reshi Namce". He was praised by the great Muslim scholar of the time i.e. Mir Syed Ali Hamdani and his son Syed Mir Muhammad Hamadani. He traveled all over Kashmir, where ever he stayed he was in long prayers preaching Islamic faith irrespective of caste and creed. At these places of his visit there are even today existing the huts and caves. In Doru Tehsil I have seen a Bren (base hollow) tree, when this great Reshi would stay and prepare some dry vegetables on some stones in the hollow of the tree at Hilllar village near the mosque. This great Reshi passed away in the year 1438 AD at the age of 63 years saying "Haq", The Sultan of the time who was one of his disciples Zain-ul-Abidin participated in his funeral ceremony and attended in his nimaz-Jinaza as well. The Sheikh was buried.

In the land which belonged to Sangram Dar a disciple of Sheikh, who had earlier constructed a mosque there. The then Sheikh would offer his Friday prayers in the mosque. The then ruler of Kashmir, Zain-ul-abidin (1420-70 AD) constructed a shrine on the burial site. The shrine was partly gutted during the period of the Chaks, where upon Yaqoob Chak ordered its repair. The Afghan governor Atta Mohammad Khan

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reconstructed the shrine in the beginning of the 19th century. Extension of the compound was made during the time of Bakshi Ghulam Mohammad (1953-63). The Shrine was burnt when Indian army fought patched battle against Commander Mast Gul. It was then reconstructed by DC Budgam Farooq Renzu Shah.

The shrine of Sheikh Nooru-ud-din Wali popularly known as Alamdar-e-Kashmir (The Flag Bearer of Kashmir) is situated in the south west of the Srinagar at Charar-e-Sharief.

Sheikh Noor-ud-din Reshi, original name Nund, was born during the month of Zu'l-Haj 779/ 9 April, 1378 at Kaimuh.

When Mir Mohammad, the son of Sayid Ali Hamdani, went to see Sheikh Noor-ud-din, he was in doubt for his lack of knowledge about the shari'a as abstaining from meat and having a family.

Sheikh Noor-ud-din received no formal education and left nothing in writing to prosperity. However, his sayings, which he expressed in the contemporary Kashmiri dialect, have recently been collected under the title of Nur-Nama.

Sheikh Noor-ud-din believes that although God has bestowed everything upon mankind, we are ungrateful and indifferent to His worship. "He remembers us, He provides our livelihood. All creatures have the desires of the spirit and the desires of the flesh. They worship God alone. He warns men to worship God from the moment they attain the age of reason.

Understand the sont (spring youth) is the best time (to worship) it is better to be ready right from the beginning.
Do not lag behind, youth is an allusion,
What shall a man do if he misses his chance early."

Noor-ud-din regarded a man's base nature (nafs) as his great enemy, the first duty of worship is to control one's desires. "The belly is the stronghold of the nafs and to fight the nafs" he says, "is a most meritorious holy war (jihad)." Again he says: "if one subdues his nafs, one is a great soul, and his efforts are pure worship".

"How then can one expect to see?
"The nafs is just like a rebellious calf, which should be tied up.
It should be threatened with the stick of fasting."
"Desires is like the knotted wood of the forest,

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It cannot be made into planks, beams or cradles.
He who cut and filed it, will burn it into ashes".

The Sheikh condemned, anger pride and greed the source of which was selfish desires: "The proud should be sent to hell where they will become soft; like iron in the fire" Again, he is said to have remarked: "One cannot attain the Truth, if one does not give up anger, pride and greed."

"Those who kill tamogunas
They will bear (everything) with resignation,
Those who seek after ease, ease (God),
They consider everything (in this world) as ashes (worthless)."

The sayings of Sheikh Noor-ud-din provide much information about the social life and religious attitudes of the *mullas* of his time.

Noor-ud-din yearned for a society, based on moral values. He is conscious of the society in which he lived. There are many anecdotes associated with the life and doings of Noor-ud-din, which not only reveal his disapproval of the established social customs, but also provide ample evidence about the medieval society of Kashmir.

A spiritual guide seems like a pot full of nectar, Which may be tricking down in drops.
Having a heap of books beside him, He may have become confused by reading them.
On examining him we found him empty in mind,
He may by preaching to others but forgetting himself."
Polish not thou the tainted body
Purified it will not be with much soap
Thy rosary, staff and tattered garment,
Such fraudulent means can't find thee the Lord.
Absconding attachment, be-est thou His devotee
Thou witt find Him so, in short.
Meditate on Him with total resignation,
Walk not the crooked way when the straight path lies before thee

As per Sharia Nikkah is Sunnah and bringing up of family is also an obligatory duty of a Muslim. Sheikh Noor-ud-din Noorani did not observe these compulsions. His food was dried Kasni and then milk and water. It is a strange corollary of facts that many Muslim pay an obeisance an Sheikh's Ziarat and pay homage to the great saint by sacrificing sheep and poultry on his name instead of God almighty.

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Hazrat Sultan Sheikh Hamza Kashmiri

This great spiritual leader of Kashmir was born in Tujar village of nowadays Sopore Tehsil of Baramulla district in the year 900 AH. He migrated to city Srinagar in order to gain further spiritual guidance from the unowned Islamic scholars. He was very much inclined to pray the God Almighty, recite *Duruds* on prophet as prescribed by God. He was a constant reader of the holy book Quran; especially during night prayers (Tahajud). He was getting constant guidance in his dreams in well. It was a favour from God Almighty bestowed on him when a great saint and spiritual Islamic preacher namely Syed Jamaluddln Bukhari paid a visit to Srinagar. He went to seek his noble presence and was benefited by his teachings. Sheikh Hamza would attend to his spiritual discourses for about six months and gained new spiritual heights. He was then in a position to benefit people who were in distress, pain and poverty. Inspite of attaining great heights in Islamic Knowledge and status he constantly continued the practices of *Riyazat* and *Taqwa*. During most of the nights, he would not go to bed but practice the very hard task of stopping the breath and *Zikri Char Zarb* (To recite *La Ilaha Illallah*), there is not God but one God Almighty, in loud voice and thump the heart on its up down and left and right side. Owning to these hard spiritual practices Sheikh Hamza would feel as his whole body is charring and burning cinders. Thus he was not in a position to sleep even during the night times. The Sultan of Kashmir named Ghari Khan Chak who was of the Shia Muslim cult, exiled him from his Srinagar adobe. After sometime this Sultan was taken over by a dreaded disease. The confident of Sultan believed that the illness of the Sultan has been caused due to exiling of Sheikh Hamza from his seat of preachings at Srinagar. The sympathizers of Sultan approached constantly for some days. Ultimately the Hazrat told them that he will not be in a position to return Srinagar till this Sultan Ghazi Khan Chak is a ruler of Kashmir.

Sheikh Dawoodi Khaki was one of his great spiritual followers of Sheikh Hamza says that Sheikh Hamza had reached to the high stage of *Abdal* (a special person of God- one of the group of *Saleh* personalities in this world is a must. He practiced *Zikhri-Jahar* mainly on the basis of *Silsila Yusuyah*. During his last days he would not practice the *Silsilah Yusuyah* alone, but along with all other *Silsalas*. The book written by Hazrat Sheikh Dawoodi Khakhi who was a military officer of the Sultan of Kashmir, after abandoning his high office followed the teachings of Hazrat Sheikh Hamza (Ra) in letter and spiritual. In his book titled "Virdul Murdeen" he gives complete details of the life and teachings of this great saint. On the page 159-172 volume III his date of death is recorded as "Mouti Murshed"

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i.e. 984 AH. He was buried in the complex of Nagar Nagar- on the hillock Hari Parbat, surrounded by buildings raised by mighty Mughals. There is a mosque and other buildings constructed by Mughal governor Dara Shikoh the eldest son of Shahi-Jahan, who also constructed Pari Mahal on upper hill side of Chashma Shahi (Royal Spring for his tutor along with the library. God Almighty has taken a pledge from all mankind when he created their souls by questioning us "Am I your Rub (God)? Our souls have replied "Yes, you alone is our God. So a Muslim is to surrender) bow before God alone and none else.

Sheikh Bahaud-din Ganj Baksh (Kashmiri)

This Sheikh was a student of Hazrat Shah Ishaq Khatlani who was the first and famous Khalifa of Hazrat Amir-i-Kabir Ali Sani (RA). It is stated that when Sheikh Bahauddin Ganj Baksh completed the required religious knowledge, he set aside himself in seclusion as an unknown person. He was not satisfied with the food that was provided to him, as he believed that this food is not Halal even in the most pure form as i.e, law full in the terms of Islam. To get pure food (Halal), he would collect the grains of rice which had fallen on the roads paths and other places during the day, then rinse these clean and prepare a morsel of food for himself. When a saint of high order named Mukhdoom Usman (Uchub Ganai) turned eager to find his teacher and master for showing him the straight path, he turned his mind to circumbate Kaba Sharif (i.e. to proceed to Kaba). He was eager to find an auspicious being who would provide a clue of his master. It is stated that after great search he came across a pious man (Abdal) named Abu Ishaq Shatari, who gave him the correct address and the complete bio-data of Sheikh Bahauddin Gang Baksh Kashmiri. Uchup Ganai was so eager to meet his tutor and Rehbar to show the straight path of Holy prophet (SAW) that he practically ran towards his goal and was blessed by his mentor and guide's presence i.e. Hazrat Sheikh Bahauddin Ganj Bakash Kashmiri. This episode made the Sheikh known to be a great preacher of Islamic theology in the valley and outside. In another episode it is stated that he gave a new life to the son of baker who was in service of the Sheikh. It is stated that this great spiritual leader was killed by robbers in the year 849 AH. When he moved outside his house for a walk in the wilderness. The news of his death was conveyed to the Sultan of Kashmir Zainul Aabiden through a dream. He then made a though enquiry in this case and brought the culprits to book. Hazrat Sheikh Bahauddin had earlier made a prophesy that in case of his death a rope should be tied to his legs and he dragged to the grave in this condition. The believers were perplexed as to how dragging of the high profile leader of Islam is

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possible. Then after due though they placed his dead body on a trolley after giving a last bath and reciting Nimazi-Jinaza and then dragged the trolley upto grave site and then buried him on the Nowhatta side of the fort, where his grave was then converted in an Astana. This whole area is now named as Bahauddin Sahib Muhalla Srinagar.

Hazrat Syed Janbaz

Baba Dawud Mush Kavi's book written in the year 1065 AH titled as "Asrar-u-Abrar" writes that Syed Janbaz's actual name was Syed Muhammad Rufail, while Syed Ali the writer of History of Kashmir in brief writes his name as Syed Muhammad Isfihani. Hazrat Syed Janbaz was a personality who was in know of all the secret and unknown Islamic knowledge. During his earlier days he was residing at Srinagar. As he liked to live in solitude without the Interference of people, he at Srinagar was flocked by people to get blessings from him. When the congregation of the public increased day by day he was compelled to leave his residence at Srinagar and left for Baramulla along with his family members. It was Zainul Aabiden the sultan of Kashmir who provided him a residential house and a grazing land along with some villages to help him to meet the daily requirements. Syed Janbaz become famous during his struggle to fight evil even on taking risk on his life to follow the straight path as clearly indicated by Prophet Muhammad (SAW). There is a biggest vessel (cauldron) made of copper (In Kashmiri called *Deg of Janbaz Sahib*). In this *Deg* food is prepared for distribution to the public who turn at this Astana on the occasion of Urs Janbaz Sahib. The offerings of rice and collected in this cauldron. This holy saint and well known literacy figure of Islam and his family have been buried in enclosure now called Janbaz Pora in Baramulla district. Within this enclosed area there is a graveyard where many prominent personalities of Islam are buried. Some historians have revealed that Janbaz Sahib's Astana is visited by many noble Islamic personalities on each day.

Zinda Shah Sahib / Zinda Peer Sahib

Zinda Peer Sahib belonged to a well versed Hindu family who converted to Islam by the teachings of Mian Manak Shah. He at times seemed to be talking in such a manner that one could not understand the meaning of the words uttered by him. He otherwise would discuss the topics especially in Islamic knowledge the meanings of his topics especially in Islamic knowledge in complete senses and make the audience to understand the meanings of his discourse clearly. When some people

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were willing to know about his personal life, he would not give a direct reply but would say that this bird asked a question and another bird (say crow) replied him. It is stated that during his last days he prepared a grave himself and after sometime sat silently in this grave in meditation while he was alive and died while in prayers in this grave, hence called Zinda Shah Sahib. The people of Hassi-Bat Rainawari men performed all the obligations including Nimazi Jinaza and buried him in this very grave. At present people have constructed a mosque just on the Rainawari-Hazratbal road in memory of this great Majzzob saint.

Khawaja Habib ullah Nowsheri

This great spiritual leader was the son Khawaja Shams-uddin Ganie and was born in the year 963 AD. He in the young age became the Hafizi Quran (i.e. to recite whole Quran extempore). Then he started the business of selling the daily requirements of people on a shop. It is stated the purchases were weighing salt by themselves and depositing the cost there in a box, while Khaja Sahib was busy in reciting the holy book. While reciting Quran he was enlightened and left away all Business transactions and busied himself in search of truth and became a disciple of Hazrat Sheikh Yaqub Sarfi. It was under his guidance that he got himself elevated to higher positions when his preacher was away, he directed his disciple Hazrat Mir Muhammad Khalifa to look after Kh. Habib Sahib. When Hazrat Sheikh Yaqoob Sarfi returned, he again brought Kh. Habib-ullah Nowsheri under his command. Thus he traveled the higher and higher positions and turned out to be the khalifa (a caliph, a senusi leader) of his preacher. He was a poet of higher order with "Hubi" as his surname. He has written the following books

1) *Tanbehaal Qulub, Muratul Gayub, Rahatal Qulab, Risala insaf, Muqamati Hazrat Aishian (R) Dewan and Gazliyat and Qasaid.* He passed all his life in singing by the sofiana songs although he was asked to refrain from singing by Akhund Sahib (Maulana Hussain Khabaz). His songs in the local language (i.e. Kashmiri) are also of higher order.

It is stated that the Mughal ruler Jahangir after hearing his fame came to see him at his residence at Nowshera-Srinagar. In the book "*Asror Alabrar*" his name has been cited as Sheikh Habib-ullah Nowsheri. There is a variation of one year in the date of the death of this great and noble soul. Some historians have recorded it as 1026 Hijri, while others 1027 Hijri. The actual date is stated to be 1026 Hijri, when during the Subedare of Ahmed Beg the deadly disease of cholera swept away thousands of people in Kashmir along with this great Sufi poet and high ranking intellectual.

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Thus he lived in this temporary world for 64 years as per Hijri calendar or 63 year per Christian calendar. He was buried at now Shera Srinagar where his Astana is located even during these days along with a mosque.

Sheikh Dawud - Bateh Moul Sahib

Sheikh Dawud was a resident of Widyaran was near the Widyaran bridge. During his earlier age he was a well built and strong man and a trader especially of salt which he would transport from Thana Mandi by head load.

When the Sheikh got inkling to search God Almighty, he turned himself to Khawaja Yusuf Katju for guide Khawaja Yusuf Kayju directed Sheikh Dawud to present himself to Alahdad Reshi Baba Bajrar, who was the khalifa (caliph) of well known God fearing personalities Hardi Baba. Hardi Baba was in spiritual status almost at par with that of Hazrat Sultan Sheikh Hamza (Makhdum Sahib. Sheikh Dawud rose to higher spiritual ladder through the guidance of Allahdad Reshi. Although Sheikh Dawud could not attend the school, but attained the God given secret knowledge. Thus he was in a position to practice extra ordinary events just with an inkling of mind. Although the revered Sheikh Dawud had attained a high spiritual ascendary, he was practicing cultivation of crops and vegetables by his own hands. There are so many strange stories and events written by prominent people regarding the activities of Sheikh Dawud such as the sudden presence of a spiritual person on prayer time in the mosque, when this man fell fainted due to taking a bath in ice cold water in severe not revealed but the Sheikh told this Darvesh that he could have *Tyamum* instead of bath in these trying circumstances because good health is essential rather than killing oneself deliberately.

Another young boy of about fourteen years of age, one day presented himself before Batamallo Sahib, when a man like a Sufi (A pantheistic Muslim mystic) appeared before him. Batamolu on seeing him told "Aba-Kak"(i.e. Sultan) has come. Batamolu respected him and presented himself as an ordinary man and told him that he was not still free from your tyrannous power. The satin by the twinkling of an eye told the boy to take note of what the Sahib is telling. Bata Molu told the persons present that the satin is a worthless being and even the high ranking Muslims sometimes fall prey to him. The writer of this episode says that he found the face of satin as it were burning in fire. There are many other satin as it were burning in fire. There are many other speculative stories about the uncommon bearings of Sheikh Dawud. Bata Molu's kitchen was always open for the poor people. Hence he was called "*Bata Molu*". His date of

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death has been recorded as 1070 Hijri. He was buried in his own house, which has been now renewed and converted in an Astana. During the yearly *Urs* vegetarian food is taken by the people living around this Astana for three days. During the Urs days (*Rudeh Wav*) gusty winds generally blow in the valley. Therefore Bata Molu Sahib is also named *Wave Batmol.*

Hazrat Khawaja Muayudin Naqashbandi Sahib

Hazrat Naqashbandi Sahib was the son of the great Islamic scholar and the founder of Naqashbandi order Hazrat Khawaja Khawand Mehmood. When the elder Khawaja Mehmood came to India, his son Khawaja Muayun-ud-din was also accompanying him. The elder Khawaja halted and settled at Lahore and Hazrat Khawaja Muaun-ud-din Naqashbandi came to Srinagar to propagate Naqashbandi practice in Kashmir. For this purpose he stayed at Khanqah Naqashbandia as a Sajada Nishen, He was a leading activist and improved the condition of the Khanqah. He apprised the common man about the silsila Naqashbandia. He being a scholar in Islamic thought himself would respect the scholars. Besides having clear and clean manners, he was also a very beautiful personality. When Aurangzeb the Mughal emperor was on a visit to Kashmir, he also visited Khanqahi Naqashbandia. He was pleased and happy to find out the clean and clear da to day arrangements made at Khanqah and the good natured and beautiful personality of Sajada Nishen Hazrat Khawaja Muayuddin Naqashbandi raised some doubt regarding the maintaince of the lone beard by Naqashband Sahib. They were of the view that the length of beard should not be more than the palms length. The Maulana Awaz Wegehi who was accompanying the emperor replied that the sunna says that a Muslim must maintain beard, As against Shia sect of Muslims Hazrat Gousul Azam (RA) was maintaining a long and wide well shaped beard.

All knowledgeable personalities government officers and the court representative would pay visits to this great spiritual leader and at times was invited to attend a simple party. The personalities who would pay a visit to the Naqashband Sahib were Mulla Tahir son of Maulana Hyder, Mulla Abul fateh Kaloo, Mulla Yusuf the teacher Mulla Muhammad Zahir Mufi, Mula Abdul Nabi, Mulla Sheikh Ahmed Mufti and many other dignitaries. Naqashband Sahib with due assistance of knowledgable personalities of that time wrote the book "*Fatawai Naqashbanida*". There are many other books also written by Khawaja Naqashband Sahib such as *Kanzal Saaadah, Maraatul Qulab, Sair Khairul Bashar, Muraatul Toyebah* etc.

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Hazrat Khawaja Muayuddin was the caliph of Maulana Muhammad Qazi and Maulana Muhammad Qazi was the caliph (*Khalifa*) of Hazrat Qatubulurafa Khawaja *Ubaid ullah Abrar* (QSA).

Due to the existence of his revered father the Naqashbandia system turned out to be a well known system in Kashmir due to the presence of some of the well known companions of elder Khawaja Khawnd Mehmood and in Lahore as well. One of the famous representatives was Khawaja Khadim. The names of other dignitaries have been engraved on a wall of the Khanqah itself. The names of other personalities have been written in a booklet "MUQAMAT" by Khawaja Muauddin Naqashbandi himself. The final end of this great Islamic scholar came on 5th of Muharram 1085 Hijri at the age of seventy five years. His three sons had left this world during his lifetime. It was his Veiled and spiritual wife who took over charge of maintenance of Khanqah and provide all necessary requirements to the Khanqah and with her hectic efforts and clean and keen managerial interest she was able to provide all necessary requirements to the staff of Khanqah.

The Martyrs of 1931 uprising are buried in the compound and there is a public library operated by Directorate of Libraries J&K government. The complex is now looked after by Idrai *Auqaf* J&K. The Khanqah is a heritage building of J&K and needs upkeep and preservation.

Some historians (fauq) have written that due to decline of Hindus in Kashmir, the priests of temples were not in a position to receive large amounts of donations. They began to make conspiracies against Muslim rule. When Sultan was informed about this grave situation, the Sultan ordered to do away those temples were the conspirators had taken refuge and were praying the idols to do away with Muslims. The first temple destroyed is stated to be Bijishwari temple at Bijbihara. In his last days the Sultan married a girl named Lakba which caused a shock to his first queen, who left Sultan and departed to Delhi fathers residence. With this development the Sultan in anger exiled the two sons born to this queen i.e. Hassan Khan and Ali Khan. Soon after there occurred devastating floods in Kashmir which washed away numberless houses and caused death of thousands along with cattle and other properties. Due to all these unwarranted factors the Sultan was worried. He made hectic efforts to relieve the people from the destructive actions of flood, but could not take much relief work due to paucity of funds. He became very sad with the result that his health began to deteriorate on passage of time. He made his mind to recall the exiled sons especially the eldest Hassan Khan/ Shah. Unfortunately this son could not reach Srinagar when the Sultan

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was about to die and then with a heavy heart he appointed his brother Qutab-ud-Din (Hindal) to the throne of Kashmir. He died in the year 1378 AD/78 Hijri. He was buried in Zainakadal area, some distance away where at present the grave of Sultan Zain-ul-Aabiden is located (Yaldimar) *Sultan Qutab-ud-Din* began to rule the country with justice. During the beginning of his rule the subordinate head of Loharkot rebelled against Sultan's suzerainty, but the Sultan without any delay executed crushing defeat to him and was killed in the battle field itself. He called for for his brother(i.e the son of late Sultan) from Delhi (Hassan Khan) and assigned him the important job of assistant in his routine works of governance. Unfortunately, making him comfortable in all respects, he fell pray to intrigues of Sultans foes and ran away to Lohakot to join the foes of Sultan. After sometime Sultan came to know that Rai Sher Ali minister of his late father's government was inspiring him to oppose the rule of Sultan as he was the real and rightful claimant of throne. Then he got killed him after arresting Hassan Khan because this lad wanted to kill the Sultan by poisoning him while inviting him to a dinner party arranged by the servant of Hassan Khan. It is stated that Amiri Kaber, Syed Ali Hamdani reached to Srinagar on his second visit in the year 781 Hijri along with hundred Syeds who were proficient in different trades and the knowledge of Islam. During the first visit of this renowned Amir this Sultan was in a position to honour his arrival and making necessary arrangements, as the then ruler had been away from Srinagar on the spree of conquering other lands as already detailed. This time also the Sultan made his stay comfortable. He was comfortably made to stay at Allaudin Pora, where a big platform was prepared on the right bank of Veyth river (Jehlum) to perform worship and Nimaz, Qutab-ud-Din also joined him in his prayers. It was due to the non acceptance of the dreaded rule of Amir-i-Timur the ruler of Iran that the Syeds escaped from their motherland to the heaven of Kashmir and spread the message of Prophet Muhammad to the nook & corner of the valley. I have on my tour to Siraj valley of Doda seen the grave of a Sayed in Malan. Mir Syed Ali Hamdan then arrived here on his third visit in 785 Hijri. Shahi Hamadan came to know that the Sultan has married two sisters at a time, which is prohibited under Islamic Shariah. The Sultan divorced his one wife out of the two sisters on the directions of Shahi Hamdan. His son Syed Mir Muhammad Hamdan laid the foundation of a monastry (Khanqah) Shahi Hamdan in the year 789 Hijri during the reign of the late Sultan Shuhab-ud-din with a free kitchen (*Langar*) for poor which worked till the Sikh rule. For its expenses three villages were donated by the Sultan. This Sultan was a poet as well and honoured the learned and graceful people. He was keen to see his subjects

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to prosper. During his rule the so often flood caused havoc in the valley. He on the advise of a Hindu priest performed "Yagna" in the month of *Badoon*. When he fed many poor people. Also he on the saying of a Jogi Brahamnath believed in his sayings that the Sultan will have two male sons, when the Sultan was childless. The Sultan would join the festivals of Hindus as well and wear the tight dress like that of Hindus. He was familiar with the Islamic sayings that it is God the Almighty who on acceptance of your prayers bestows you what you need. He has not handed over his powers to anyone. He as near to you as your jugular vein. The Sultan changed his dress as per directives of Shahi Hamdan and stopped the practice of praying any human being (Living or dead) except *Allah* (God). The Sultan did not however discriminated between people on account of their religion. In his reign large number of Hindus converted to the religion of Islam out of their own will without any force. This Sultan died in the year 1394 AD / 796 Hijri. His burial place is said to be in Muhalla Nala Mar at Yage Bren, near Sultan Qutab-ud-din's grave with a dome, which being at a height can be seen even now, yet fallen on one side.

NOTE: Some historians have praised Amiri Timur and have made it clear that he was a Muslim to the core of his heart, having full fear of Allah. A sect of Muslims have however distorted the notable and brave achievements of this able ruler along with the European historians presenting him as a cruel ruler destroying many Muslim countries just to hide their own cruelty on Muslims the world over. They say that *Sadats* were not forced to run away from Bukhara Ma-u-nahar Samarkand due to his ill treat towards them, as has also been indicated in the book "Zaffar nama" by Yazdi.

The son of Sultan Qutab-ud-din named *Sultan Sikandar* occupied the throne of Kashmir in the year 1394 AD corresponding to 796 Hijri. During has rule the son of Hazrat Amiri Kabir Shahi Hamdan, Syed Mir Muhammad Hamdan arrived in Kashmir along with his three hundred *Sadats*. Sultan Sikander made this Syed's stay in Kashmir comfortable and constructed a comfortable house at Nowhatta for his residence and also constructed Khanqah (monastery) at the already laid out platform for Shahi Hamdan by previous Sultan. This Khankahi Muale has seen many vicissitudes in the history of Kashmir in coming years and is a sacred place being the reading/sitting room of Hazrat Amiri Kabir and houses even now the gown and staff of Hazrat, as a sacred gift as already noted down.

The Sultan on the advice of Syed Mir Muhammad Hamdan banned drinking, singing, dancing and gambling as was the common practice in Hindu rule. The Sultan had to crush the rebellion of his minister Ray

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Maduri when he took up arms against Sultan of Sakardu including Tibet. Then the Sultan with strong army crushed the rebellion and imprisoned Roy Maduri where he died after poisoning himself Shri Bat seeing the working of Sultan and getting the knowledge about Islam, as a well qualified minister of the Sultan converted to Islam along with many of his relatives and friends at the hands of Syed Mir Muhammad Hamdan. He was named as Malik Saif-ud-din He also offered his daughter Bareah to Syed Mir Muhammad Hamdan in marriage. This event was not favoured by Hindu population especially by Brahmins and parohits, who raised hue and cry but locally. To add fuel to the fire Malik Saifudin vowed to convert all Hindus to Islam. When the Sultan was apprised of the situation by his ministers that Hindus were causing disturbances and willing to take over the rule from Muslims and in case the infidel Hindus are not done away with the Muslim rule has to face many difficulties. On hearing all these allegations he was told that Hindus pray to the Idols to do away with Muslim rule in temples were they assemble. The Sultan on the advice of Malik Saifudin began to demolish the temples especially those were the Hindus were holding meetings. He destroyed Mattan, Bijbihara, Sareshwar, Baramulla and other temples. Historians also say that Raj Lalitaditya was pre informed by astrologers that these temples will be destroyed by a Sultan named Sikandar. This Sultan on account of breaking down the temples has been called as an Iconoclast, which however is not the case. He was forced to destroy the temples by his minister turned Muslim i.e., Shri Bat /Malik Saifuddin. Due to this action of Sultan majority of Hindus converted to Islam along with levying of *Jazia* tax on them. This action of the Sultan and of his minister Malik Saif-uddin was not favored by Mir Muhammad Hamdan. He summoned the Sultan and advised him to make a halt to this wanton destruction of a section of his subjects as it was against the preachings of Islam. He should therefore win the hearts of his subjects rather than to annihilate them. This action is a great sin in Islam has clearly indicated that if a man is killed without any valid reason it tantamount to killing of everyone and if one saves an individual it means that he has served the whole society of people. However after return of Mir Muhammad Hamdan from Kashmir Seh Bat / Malik Saifuddin again began to oppress the hapless Hindus.

When Amiri Timur made an attack on India in 1398 AD. The Sultan due to his foresight send his son Rashid Shahi Khan (Zainul Aabiden) along with many precious gifts and with the request to intimate the place where he should meet him to release the coins on account of his arrival m Kashir and also to pronounce the religious speech (Khutab) on this occasion. When the Sultan's ambassador delivered the letter with gifts

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to Amiri-Timur, he was very happy with the Sultan and asked him to continue his governance of Kashmir and sent the royal robes and elephants to Sultan, Some historians say that the ambassador i.e. his son Zainu-Aabiden was taken by him to Samarkand and he was detained in the city till death of Timur. It is also stated that the Sultan of Kashmir sent some more gifts to Amiri-Timur Maulana Noorudin who after delivery of gifts was directed to ask the Sultan to meet him on his return journey at Attak. However the Diwan of Timur wrote without knowledge of Timur to bring with him toy thousand horses and one lac gold coins to be distributed among his companions. The Sultan hearing this unfordable demand sent again his son to Amir and met him at Jammu and informed him that due to receipt of the demand of horses and gold coins he had to return back to arrange the demand. Amir Timur was enraged with his Devan to ask for such huge demands beyond the reach of Sultan of Kashmir; He asked to see him alone at the banks of Attak river on 3rd Rajab 801 Hijri. The Sultan of Kashmir was on his way to see the Amir, but when he was still at Baramulla the Amir crossed over Attak river for Samarkand along with the son of the Sultan. Thus Shahi Khan (Zain'ul-abidin) was ordered to stay at Samarkand till the death of Amiri- Timur i.e. till 808 Hijri.

The rule of Sikandar was a blessing for the people of Kashmir. They were now in majority as Muslims. They had thrown all the ill activities of wine, woman, dancing and singing and praying for the needs to hundreds and thousands of idols prepared by them and even decorated with gold, silver or copper. So many foreigners were attracted to Kashmir especially from Muslim countries who helped the country to prosper in all respects. The Persian language prospered and even the Hindus turned out to be scholars in this language. He at the fading end of his life summand his three sons Mir Khan, Shahi Khan and Muhammad Khan and appointed his eldest son Mir Khan (Ali Khan) as the Sultan and advised other two sons to obey him. He then died in the year 1417 AD /820 Hijri. He was buried in Maharagung within the area specified for the tombs of Sultans, where the tomb of Badshah is prominent even today. *Sultan Ali Shah* ascended the throne of Kashmir in the year 1417 AD /810 Hijri. Malik Saifuddin Minister continued his anger against Hindus with his full force. He did not allow Hindus to worship of gods and goddesses and prohibited to mark their forehead with *Syndur* or any other colour to identify them as Hindus. These restrictions were taken seriously by Hindus. To show their resistance set their houses on fire along with them. They also committed suicide and even drowned themselves in rivers. Others converted to Islam to save themselves. Others agreed to pay the tax Jazia (Special tax levied on non Muslims) and some went to other Indian states to save

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themselves. Then this minister died after continuation as minister for forty year. Then the Sultan (Ali Shah) appointed his brother named Shahi Khan as minister. This minister was a humble Muslim therefore made the Sultan to revisit the atrocities committed to Hindus in his brother's duration. The Sultan after due thought and the advise of his Muslim scholars accepted the recommendations of his minister abolished all restrictions on Hindus. After sometime the Sultan to repent the wrong deeds done by him on the advice of late minister, he decided to forbid his past and handed over the charge of Sultan to his brother Shahi Khan (Zainul Aabiden) to undertake Haj in the cities of Mecca and Madina (Arabia). On his journey he reached Jammu to inform his father-in-law his desire to proceed on Hajj after handing Sultanate to his brother. In return his father in law rebuke him on leaving the throne. Ali Shah was ashamed and was asked to regain the kingship of Kashmir through warfare from his brother Shahi Khan. He waged a bloody war with his brother. The result of the war was not favorable for Ali Shah. He was defeated, captured and imprisoned. Thus the rule of the Sultan lasted for about 7 years upto the year 1423 AD / 826 Hijri.

After defeating his brother Shahi Khan ascended the throne of Kashmir as *Zain-ul-Abidin*. The country due to mismanagement of the ex-ruler had lost the big and small Tibet to the Sultan of Kashgar and the Hindus though pacified in the previous Sultans reign were still terrified and unsettled were in need of a Muslim ruler who would make them comfortable. As this Sultan believed injustice to all as per fundamental rule of Islam, he began to administer justice and mercy towards his subjects irrespective of cast and creed as he had stayed at Samarkand till the end of Timur and thereafter, he learned more about Islam and brought with him weavers, paper makers, saddle makers, midwives etc to Kashmir. He as per advice of his father posted his younger brother his minister and entrusted important activities of his governance to him. He appointed Malik Masood Thakur as his Prime Minister and Malmat Raina and Ahmed Raina as commander in-chiefs. He received the list of prisoners and set most of them free. He made it know to his administrators and the general public, businessman that they should have a fair play in all affairs in which they deal. Coins minted out of gold and silver obtained from idols were replaced by new coins of pure metal. Although Kochaks who were his foster brothers surpassed the limits of forbearance, they were eliminated. The Rajas of Jammu and Rajouri although opposed his accession to the throne were pardoned. He ordered his all officers not even to see eye to eye an unrelated woman and practiced the same rule for himself as per Islamic command. As he retained the law and justice department with

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himself; he would settle even tricky disputes with full justice. The Sultan was in a position to capture both the Tibets (Ladakh and Askardu) from the ruler of Kashghar with the help of his forces comprising of one lakh foot soldiers and fifty thousand cavalry at the battle ground of Shizashi (Tibet). He marched towards Punjab in a spree of conquests and was in a position to conquer all areas in the way from Peshawar to Sutluj river. He then invaded the ruler of Delhi Feroz Shah Tuglik. The result was the ruler of Delhi offered peace treaty where under all the area from Sirhand was annexed to Kashmir. He restored all the conquered regions to their lawful rulers after receiving handsome tributes. He honoured his forces with awards gifts and cash rewards to make them to lay their life for their country when ever needed. The Sultan of Kashgar who tried to conquer Kashmir was utterly defeated by the forces of Sultan led by Ahad Raina Chadoora in a fierce fight.

In his own country he was perplexed to see that many areas which were devastated during the attack of Zulch, were not in a position to produce crops. These areas were again brought under plough. All the irrigation canals were repaired and made active to irrigate new reclaimed areas and many dams were constructed to store water to put a halt to floods along with new canals such as Zainegir. People due to these efforts were self sufficient in food, vegetables and fruits. He was also a great Sultan in construction works. He laid habitation Zaina Dub (at Nowshera) a marvelous building in his capital with twelve stories. In the wilderness of Zainagir be raised a magnificent and high building for Sultan's residence and other buildings and arranged a beautiful garden full of fruits and flower trees. Another places Zain But, Zaina Bazar (Now Maharagang), Zaina Kadal (Bridge) and Zaina lake(in the wullar lake where the habitants had sunk during the reign of a Hindu Raja fallen pray to all evil deeds. He was Sunder Sen who ruled Kashmir from 2083-2042 BC, i.e the last ruler of Pandow dynasty who sank in the lake itself with everything including ills evil deeds, palaces and temples after being cautioned by a potter, see page~. The Sultan diverted the water of the lake which would join river Veyth(Jhelum) from Brari Nambal by raising a strong bund, thus made Achan area cultivable by digging a canal called Nalla Mar. He was also a saintly person due to the teachings of Islamic high personalities while stay at Kashgan. It is stated that he constructed a boat made of sandalwood (*Santalum ablbum*) and would move about in this boat in Konsar Nag and other springs higher up. He constructed buildings and laid beautiful garden at Trehgam. Pandow check of Kochaks community got these burnt due to his vengeance on Sultan. He ran to Gurez area, when a siege was laid by Sultan for his arrest. *The Ziker Tie Arz/Tie Makan/* The instant

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movement from one place to another destined place without travel was attained by Aali Hazrat Bulbul Shah (RA) and also by Sultan Zainul Aabiden as experienced by his son. He made hectic efforts to bring the exiled Hindus back to their native land and made all efforts to make them cheerful, by revoking all orders which were harsh.

The Sultan maintained cordial relations with all the rulers of his time, even as far away as Egypt, Rome and Mecca. The Sultan himself led a simple life and like other Raj as and kings he did not amass money to spend on frivolous expenses. His administrative officers following his directives worked with honesty and dedication to help the people at every stage. The Muslims and Hindus lived together as brothers. The Sultan is stated to have even participated in the festivals and fairs of Pandits. He as an official language of the time, made an attempt to educate people in Persian in schools. Even the Pandits became proficient in Persian language. He appointed renowned personalities to translate Vedas, Puranas Barat Katha and Ratnagar's Rajtarangini from Sanskrit language to Persian exp, Mulla Ahmed (Preface), which proved to be helpful to the historians to trace out the history of many Rajas left out by Kalhana's Rajtarangini. During the concluding days of the Sultan a famine broke out in the valley as paddy crop did not mature due to early season's cold rains. The Sultan made hectic efforts to import grains from outside to alleviate the sufferings of the people to a great extent.

This Sultan due to his good governance and just rule has been called as Budshah (Bod Shah), the great Sultan. Hindus would like to name him as Bateh Shah (Sultan of Pandits).

This Sultan had three sons i.e. Udham Khan, Haji Khan and Behram Khan. The Sultan found the middle son i.e., Haji Khan as a competent one to rule the country. As these brothers were at daggers drawn to each other will the result that the life of their father became tense with the result he died in the year 1474 AD / 879 Hijri after ruling for 51 years at the age of 69years.

After the skirmishes of the three brothers for, gaining, throne and after inflicting colossal loss to the common man by plunder and day to day warfare his second son was in a position to be recognized as Sultan. He then came to be known as *Sultan Hauler Shah*. He celebrated his becoming of Sultan in an unparallel show. His first task was to appoint Behram Khan (The third brother) as his minister. Then he declared his son as the ruler of Kamraz and his heir apparent. His eldest brother who had fled to Punjab began to create problems for the Sultan as he conquered Rajouri

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and the area upto Jhelum and devastated many villages with fine and loot The Sultan on hearing this devastation did not take any action against but engaged himself in ill deeds as were prevalent in Hindu rule i.e. drinking, dancing by girls and musicians; with the result that his administration began to oppress the common man mainly by the hands of a barber named Lole, who were not in a position to utter a word against him. He was in a habit in receiving bribe from people, who so ever would dear to oppose him was done away with to the extent that one close companion of Sultan Hassan Kuchay was also murdered. This barber turned his back against the Hindus and killed many of them. The Hindus to counter the ill treatment set on fire some mosques and other religious places of Muslims. The barber exploited the situation with me result that the Sultan being drunk ordered general massacre of Hindus. This order resulted in the death of many Hindus and many saved themselves by changing their dress to Muslim dress. The elder brother of the Sultan i.e. Udham Khan who wanted to occupy the crown came down from Ladakh to Jammu with strong army, was killed in Jammu when the king of Jammu asked him to take part in battle at Safolan. The Sultan due to heavy doses of wine was taken ill with the result that his administration was badly effected. All the dignitaries were anxious and wanted to enthrone Behram Khan. This information somehow reached to the son of deceased Udham Khan. Fateh who was supposed to administer the Sirhind area. Fateh Khan on receiving the information from his contacts proceeded to Srinagar leaving his Prime duty along with a strong army and sufficient booty. On reaching Srinagar he presented the booty to the king and wanted to stay at Srinagar. The Sultan's advisors were adamant to send him back to the original place of posting. The Sultan on the advise of his officers asked him to return back, thus the dream of taking over the government could not be fulfilled by him and he returned back. After a short time the Sultan while under intoxication slipped from the top of his house, which caused his death in 1475 AD / 880 Hijri after a misrule of a few days in excess of one year.

After the sudden accidental death of Sultan Haider Shah, his son *Hassan Shah* was crowned as the ruler of Kashmir with the active support of Malik Ahmed Yatoo, against the brother of late Sultan named Nehram Khan. This Sultan after assuming the throne due to the help of M. A. Yatoo designated him as minister along with Shakhbar Raina as Commander-in-Chief (C.I.C) and Ahmed Magrey as the head of the state. Then his first task was to do away with his enemies to whom he put behind bars. Behram Khan hearing of the atrocities committed by his nephew ran away to India along with his son Yousuf Khan. While administering the country he began to rule the country with justice on

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the pattern of Sultan Zain-ul-Abidin (Bad Shah). The Sultan's attempts to rule the country in a fair way were not however favorable to some persons engaged in administrating the country. They secretly informed Behram Khan to wage a war with his nephew to gain control of the crown. He with a strong army took over the area of Kamraj and began to terrorize its inhabitants. The Sultan immediately swung into action and arrived at Sopore with his army under the command of Tazi Bat. Then a fierce battle was running between the two warring groups in Tulapora battle field. While the battle was running to its peak an arrow struck on the face of Behram Khan, which made him to runaway from the battle field. Tazi Bat along with his forces were in a position to chase him and finally he was caught and presented before Sultan along with his son. Then he was imprisoned where he died after a few days. This Sultan also was responsible for killing of Zain Badar after imprisoning him for three years, who was the minister in the government of Sultan Zain-ul-Abidin, simply for saying that a dead man need not be disfigured or disgraced but given a respectable burial. These all ill actions on the part of Sultan in the later part of his government made him to act mostly un-islamic ways. He began to engage himself in fattening by drinking, eating and arranging musical concerts all the day and night along with beautiful Indian women totaling more than twelve hundred. The consumption of alcohol in these musical and drinking parties caused upheaval in the process of governance of the country with the result that the ruling elite began to rob the people of their income to fatten themselves. The immediate result of this mis-governance was that the residents of Behlopur and other nearby places stopped payment of yearly tributes. The Sultan deputed his C.I.C to confront the mutiny. Tatar Khan the ruler of Lahore confronted the forces of Tazi Bat the C.I.C of Kashmiri forces. The result of this war favored the Kashmiri forces and Tatar Khan ran away from the battle front but held Behlol Pora under his jurisdiction. Tazi Bat devastated whole of the Shalekut (Sialkot) and returned back with an enormous amount through plunder. It was in the reign of this Sultan that the Jamia Masjid was reduced to ashes by a devastating fire. However a new grand mosque was rebuilt within 2 years time. Then a second fire incident occurred in Allaudin Pora which caused total damage to the Khanqah Muala of Amir-i-Kabir. The Sultan made efforts to rebuilt this famous structure and included a vast area as its compound by purchase of the land of local inhabitants, whose houses were also burnt in this fire. The Sultan assigned the task of Mutavali to Qazi Hamid-ud-Din, the son of a great historian Qazi Ibrahim. Also an eventful sacrilegious and sad happening during the rule of this Sultan was the arrival of Mir Shamas-ud-Din Iraqi in Kashmir as an ambassador

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of Sultan Hassan Mirza of Khurasan with a special gift of a fir coat and a letter to the Sultan of Kashmir in the year 1487 AD. Due to abrupt illness of Sultan Hassan Shah due to excessive drinking could not attend the visitor and he died within weeks time in the year 1487 AD/880 Hijri. This Sultan left two sons Muhammad Khan and Hussain Khan. Muhammad Khan who was entered to Malik Ahmed Yatoo (minister). After sometime Malik Ahmed Yatoo and Tazi Bat were on disagreement on a few matters and they began to hate each other, with the result that an ugly and chaotic situation resulted in burning of royal palace. The Sultan seeing the palace on fire was all set to take revenge from the warring ministers ordered arresting of his minister Malik Ahmed Yatoo (who was responsible for seating the Sultan on throne) along with all his relatives and well wishers. Alas he died in the prison in great distress and was buried at Deedmar in a grave which was already dug by him during his lifetime. The other warring element Syed Nasir Bihaqui was exiled from Kashmir. He was afterwards recalled but died while coming back. The Sultan afterwards requested his father-in-law Syed Hassan to come from Delhi and entrusted the governance of the country to him. He then gave some wrong impression to the Sultan about the working of his administrators, some of whom were mercilessly done away with and others ran away from the country. The commander in-chief Tazi Bat was sent to jail and Jahangir Margay ran away to Lohar Kot. This constant bickering finally resulted in the culmination of the dynasty of Shah Mirs.

Sultan Muhammad Shah though at the age of seven years was declared as Sultan in the year 1487 AD / 893 Hijri but the government was run by Bihaque Sadat. These Sadats were considering the local Muslims especially the officials in government at a lower level (Though Islam is a religion where everyone is to be considering equal and there is no cast system in Islam). The local dignitaries were not allowed to see the Bihaqui without permission. They were angry and one day they attacked the Bihaqui and killed their fourteen (forty [as per Hassan]) members in the year 892 Hijri including Syed Hassan. This action caused disturbances in the country resulting in abandoning of the Sultanate by Muhammad Shah after two and a half years of misrule. He ran away to an unknown place in hilly areas.

Then the grandson of Sultan Zain-ul-Abidin was enthroned as Sultan and came to Srinagar from Nowan Shera, a hilly area. He was however a rubber stamp of Malik Saifudin especially Malik Shamsi Chak and his two aides Sarhang Raina and Malik Musa Raina. After some verbal discussions, the parties came to a point of fighting. A bloody battle

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ensured in which Malik Saifudin along with his two enemies Sarhang Raina and Malik Musa Raina came under the sword. The result was that the governance fell in the hands of Shamsi Chak. Shamsi Chak was not in a position to provide good governance as they have had experienced during the reign of Malik Saifudin. He was careless Wazir and the other high-ups such as Mir Syed Idi Raina did not tolerate such a person. On the instigation of Malik Musa of Chadura the gulf between them resulted in warfare. As stated earlier that due to sudden death of Sultan Hassan Shah, Mir Shams Iraqi was compelled by the circumstances to stay in the valley for eight years. He proclaimed himself to be the disciple of Baba Ismail - Sheikhul Salikeen made contacts with Baba Ali Najar; who it is reported was an illiterate person He made him to accept the false tidings and also tried his best to make the ruling elite to be at daggers drawn with each other. This man returned to Khurasan. He came to know about his wrongdoing consequently he dismissed him. While in Kashmir he was not in a position to spread his faith till the rule of Sultan Muhammad Shah. He (Mir Shams Iraqi) was eager to spread his faith (Shia) and he clandestinely began to break Kashmiri Suni Muslims into his sect. He would be accompanied by the supporters of Baba Ismail to spread his sect in cities, towns and villages and he would move about in residential areas inside lakes and wet lands to achieve his objective by praying up illiterate and simple residents. He also brought hold of Qazi Chak whose sister Saleh Moj was married to Sultan Muhammad Shah and Gazi Khan to raise Khankahi Muala to ground, so as to rebuilt it in two stories instead of one. The Sultan Muhammad Shah accepted their suggestion and the Khanqah of Amiri- Kabeer was dismantled as was the personal desire of Mir Shams Iraqi. The reconstruction of the Khanwah was delayed by the Sultan for sometime due to influence of Qazi Chak and Gazi Chak and Mir Shams Iraqi who were of the opinion of delaying reconstruction permanently as there was Khanqah at Zadi Bal. The people and other Muslim population were worried in delaying the reconstruction of the Khanqah. They by the help of *Saleh Moj* the wife of Sultan started reconstruction of the Khanqahi-Amir-i-Kabir by selling her ornaments and all the amount received as Jahez (Good will money / ornaments from a husband to would be wife). The amount spend on reconstruction of two stories building of Khanqahi Muala amounted to be Rs three thousand and sixty thousand *Tinkay*, She distributed food to labours and for ten thousand citizens. On the day of decorating the Khanqah with minarets the Khanqah was declared a *waqf* property with the seal of Sultan Muhammad Shah and handed over to Syed Mohammad son of Syed Ali- A Suni Saddat.

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When Malik Musa entered in the Shia cult Shams Iraqi thus got a space in Jadi Bal area of Srinagar, then he began to spread a separate branch of Islam (Shia). He also wrote book - "Ahut" and gave a wide publicity to it. Baba Ali also joined in this cult and converted so many people in Srinagar's Mohalla "Hassan Abad" and "Baba Pora". Thereafter Baba Khalil also joined them who constructed a separate Khanqah on his own name at Nawa Kadal during the reign of Chaks. He was one of the men, who had been to Akbar's court and was sent to Kashmir among twenty thousand fully armed soldiers to crush the rebellious elements. Another preacher of Shia cult Baba Talib was an active participant in the forces of Yousuf Shah Chak which comprised of Kashmiri officers and foreign Shia elements to join Akbar's forces from Lahore to conquer Kashmir. He along with Sheikh Hassan Jadi Bali spread this cult upto Ladakh and beyond. As already indicated there were internal disturbances during the rule of Sultan Muhammad Shah due to superior complex and high handedness of Sadats. This disturbing situation continued upto the end of this Sultan's rule. There were many battles between the Sultan's forces and rebel chiefs and the grandson of Sultan Zain-ul-Abidin viz Fateh Shah. Firstly the high handedness of Sadats against nobles of the country continued with skirmishers between them for about three months. Finally the rebel chiefs with strong army crossed the river Jhelum by the end of 892 Hijri /1488 AD and made an abrupt and forceful attack on Sultan's forces led by Sadat Bihiqi, resulting in the defeat of Saddats, when many of the Saddats were put to death and others took refuge in city. In the Srinagar city there were local skirmishes and looting of masses took place at a large scale. The winning party set the city devastated by fire. They entered the court in fanfare and fortune, allowed Sultan Muhammad Shah to continue as a Sultan, as there was no value of the Sultan at that time. The Saddats along with their main opponent Syed Ali Khan were exiled. This succession of rebel chiefs did not however last longs Soon after Fateh Shah the grandson of Sultan Zain-ul-Abidin made efforts to rule his grandfather's empire. For this purpose he left Jullandhar and came to Rajouri to get some support from the Sultan of Rajouri. Due to lukewarm attitude of the Sultan of Rajouri on the instance of nobles of Kashmir especially Jahangir Magray, he was table to raise himself a strong army to attack the weaving Sultanate of Kashmir. He soon reached Hirpura (Shopian), where a bloody confrontation took place. The battle though seemingly let to have lost by Kashmiri Sultan was however turned to victory due to hard and heartfelt efforts of its commander Jahangir Magray. Fateh Shah could hardly escaped from the battle field. Sultan Muhammad Shah the winner came to Srinagar and began to destroy

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the houses of those persons who had sided with his foes i.e. Fateh Shah including Tazi Bat. Thus calm prevailed in the country but for a short time because Fateh Shah again raised a strong army at Behramgalla. Now the battle field was the Nowgam plateau. Fateh Shah even after losing more then fifty of his valuable soldiers in earlier fight and giving a brave fight at this time, still lost against the strategy and dedication of Jahangir Magray of Kashmiri forces. At this time Jahangir Magray sought the help of the ruler, who was dully honoured by Jahangir Magray. Fateh Shah even after this defeat did not lost courage and after running from battle field he at this time directed himself to Jammu. After raising a large army he defeated the Raja of Jammu and then made his mind to capture Kashmir for the third time. Jahangir Magray still leading the Kashmiri forces a added Sadat Bihaqi also in his forces after calling him back from exile. They fought the forces of Fateh Shah with courage and determination and defeated their rival. Fateh Shah then at the fourth time tried his luck. He at this time included in his forces one Saif Dar, a soldier famous in swordsmanship. At this time the valiant Jahangir Magray of Kashmiri forces got injured with the result he was not able to participate in warfare. Fateh Shah due to swordsmanship of Saif Dar and absence of Jahangir Magray was in a position to defeat his enemies and thus became the next Sultan of Kashmir in the year 1490 AD. Fateh Shah entered the Sultan's court and took possession of the treasuries and arms and was declared the Sultan of Kashmir. He however was not a terror for Muhammad Shah. His companion Saif Dar also honoured the previous Sultan and his family.

Fateh Shah ascended the throne after according clemency to defeated Muhammad Shah and his brothers in the year 1490 AD / 895 Hijri. He entered the job of governance to hid nearest friend who was responsible for winning last war of succession i.e. Malik Saif Dar, who did his job with honesty and intelligently unfortunately the other nobles viz Shams Chak (who was previously in service of Malik Saif Dar) Musa Raina and Sarhang Rama were hot, in favour of the influence of Malik Saif Dar in the government. They along with others made the Sultan to kill him in a fierce fight along with his opponent Naurang Sarhang Raina making Shams Chak to occupy the seat of minister in place of deceased Malik Saif Dar. After sometime he began to oppose Syed Muhammad Bihaqui. On the other hand Bihaqui contacted the ex-Sultan Muhammad Shah and with the assistance of Ibrahim Magray, Haji Padar and Malik Idi Raina they jointly came forward to fight Shams Chak. Shams Chak along with Kaji Chak could not face the forces of opponents and ran away to Kamraz area and then to Dardistan to save themselves. The Sultan Fateh Shah became helpless and he too abandoned the throne and ran away

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to Punjab. After clearing his path from his enemies Syed Muhammad returning from chasing the enemies made a halt at Sopore on the bank of river Veyth (Jhelum). When Shams Chak heard of the return of Syed Muhammad, he too returned but could not face him openly. Therefore he made a plan to attack the camp of Syed Muhammad during the nigh hours. Fortunately Syed Mohammad came to know of this plan and he was successful to defeat the forces of Shams Chak. Thus Shams Chak escaped and met Fateh Shah at Nowshehra. Sultan Muhammad Shah was then clowned as Sultan of Kashmir second time after the end of the rule of Fateh Shah for about three years upto 1501 AD.

Sultan Muhammad Shah occupied the throne for second time in 1501 AD./898 Hijri. His supporter Mohammad Bihaqui became his minister and advisor and Syed Hussain as his Prime minister. Soon the Sultan came to know the activities of Mir Shams-ud-din Iraqi, fee exiled him to Askardu. The supporter of Mir Shams-ud-dm Iraqi were enraged by the order of the Sultan arid they made a secret plan to wage a war with the Sultan. Fateh Shah reached Hirpora (Shopian) where his other partners viz Mosi Raina, Haji Paddar and Ibrahim Magray were already present along with their forces. A fruitful battle ensured between the forces of Sultan Muhammad Shah and his opponent led by Fateh Shah in which one thousand seven hundred brave forces of the Sultan were killed. The battle was about to be won by the Sultan due to the brave encounter of Syed Muhammad, Fateh Shah was in a move to escape from the cattle ground, when Syed Muhammad fell into a well along with his horse and died; His forces tried to retrieve him from the well, when the opposite forces turned back and surrounded them; thus they gained upper hand. Muhammad Shah the Sultan had no chance to run away and he stayed at Nowshera. Thus the country once again came under the rule of *Fateh Shah* second time after rule of Muhammad Shah for about 9 years till 1501 AD/ 907 Hijri Shams Chak then began to annihilate his opponent burnt the newly constructed palace of the Sultan. They also killed Murtaza,, the son of Sultan, imprisoned the other (Syed Ibrahim) and the third (Syed Yaqoob) was protected by his mother. The imprisoned son joined his father alter he was released from prison on completion of about two years.

Sultan Fateh Shah appointed Shams Chak as his minister On the 2nd day of assuming his office a devastating earthquake was experienced which caused the death of thousand of people and destroyed thousands of houses. The shocks were experienced for about I to 4 months. Shams Chak soon became arrogant and was free to take army action without consultation of other ministers and the Sultan. Mosi Raina of Chadoora and Ibrahim

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Magray were perplexed to see this type of working by Shams Chak and they presented their case to Sultan depleting the high handedness of Shams Chak. The Sultan accepted their hue which made them to arrest Shams Chak in court itself and sent him to jail. Then Mosi Raina detailed the enemies of Shams Chak viz Danger community and Saif Dar's supporters to kill him in the prison. The prison guards allowed the supporters to enter the gate to kill Malik Shams Chak. Shams Chak though perplexed fought back valiantly without arms except a dagger. He killed many people till he reached the prison door, but later on he was empowered and killed. Thereafter Malik Mosi Raina was declared as minister and he did his job to the satisfaction of all with the assistance of Ibrahim Magray. Danger community was blamed for killing of Malik Shams Chak and they were therefore exiled and wandered in India.

Mir Shamsuddin (Iraqi) after hearing the dethronement of Syed Sultan Muhammad Shah and death of Syed Muhammad returned to Kashmir from Skardo and stayed at Zadibal Mohalla of Srinagar and directed, his disciple Mosi Raina to propagate Shia cult. Due to their atrocities and forced conversion Muslims and Hindus were great suffers, who were forcibly converted to Shia cult or killed or exiled. It is stated that about thirty five thousand Hindus and twenty thousand Sunni Muslims were converted to Shia cult sect especially in Zadibal area and all around it, Shalimar and Hassan Abad and Badgam area. Since the minister was on the back of Shia sect nobody questioned him about the atrocities caused to Sunni Muslims and Hindus. This process continued for about 9 years, when Ibrahim Magray with great efforts informed the Sultan of the atrocities caused on the people and told him all bout the nefarious activities of Mosi Raina and his son Ali Raina. He was authorized to do away with Mosi Raina. To achieve his objectives he broke the bridge on river Veyth (Jhelum) in the year 1510 AD and attacked Mosi Raina with large army. He began to plunder Skanderpora and adjoining areas when Mosi Raina also came forward to challenge him. Due to hate campaign against Mosi Raina by the general population and Ibrahim Magray's assault Mosi Raina ran away, but while running on his horse his neck was entangled with a grape-wine and he fell down from the horse. He then tried to get up, but was smashed by one of his companions so hard on his head that he instantly died on spot, making an end to this cruel fellow. Then Ibrahim Magray was given the charge of a minister and he recalled Malik Usman and Malik Dati from Punjab along with the warring elements i,e. Magray community. He offered them the ministerial posts. Alas after pause of sometime the Magray warriors opposed Ibrahim Malik and succeeded to oust him just after the minister-ship of 40 days only.

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The Sultans role in the management of government affairs was just to remain loyal to a stronger party to uphold his Sultanate. The stronger party appointed Malik Usman as the Prime minister. Alter this affair Malik Usman was removed with in a short period of three months, when the Sultan favoured Kazi Malik, Jahangir Paddar and Gada Malik. They were so arrogant that they killed Date Malik and Gazi Chak in presence of the Sultan and arrested and imprisoned the Prime minister Malik Usman. These illegal activities made the people to hate such persons along with the Sultan at the helm of affairs with the result that Magray community revolted and Ibrahim Magray on the other side fell upon the ministers and the name sake Sultan resulting in the escape of Kazi Chak and Jahangir Padar to India. Sultan Muhammad Shah also could not be traced. Ibrahim Magray at (his juncture called *Fateh Shah* who was at Hirpora through his trusted person and restored him to the throne. He released Malik Usman front prison and made him as his advisor. After sometime it came to be known that the Sultan Muhammad Shah had gone to attend a marriage ceremony along with his forces. Fateh Shah was bent upon to do away with his rival (Muhammad Shah) and he marched along with his strong army towards Nowshera. Syed Ibrahim who was left behind by the ex-Sultan on hearing the news got prepared to give a fight to new Sultan Fateh Shah. He even finding the forces of Fateh Shah well equipped performed as the strongest man. In the bloody war of the two sides at Ghazi-Kot Fateh Shah had no choice but to run away, while his hundreds of army persons were put to death while being chased by valiant and courageous Syed Ibrahim. This Sultan Muhammad Shah was thankful to Syed Ibrahim Magray and he included him in his ministers. After about one year Malik Usman, who was released from prison by Syed Ibrahim Magray made secret efforts to remove his vacant supporter with active assistance of Shankar Raina at the instigation of Fateh Shah with the result that Syed Ibrahim Magray had to leave for Poonch and his two sons were imprisoned Malik Usman became Prime minister and Shankar Raina as commander in-chief. Syed Ibrahim Magray with the complete co-operation of Sultan Muhammad Shah, called Padars and Chaks who had earlier escaped to Punjab for help and after fight at Bosangiri Muhammad Shah's forces led by Syed Ibrahim Magray were defeated and they ran to Sopore and camped at the opposite bank of Veyth were as the forces of Fateh Shah were already camping at opposite side. On the advise of Malik Ali, Fateh Shah felt dejected and ran away to Punjab Via Tos Maiden (The meadow of firs and spruces). Malik Usman also got dismayed and returned to Srinagar and tried to hide himself from the enemies in a cave in the village Akhal (Kangan). He was traced out by Ibrahim Magray and killed instantaneously - the end of

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a treacherous character. This ended the rule of Sultan Fateh Shan's mis-governance of about 13 years in 920 Hijri / 1514 AD.

Sultan Muhammad Shah occupied the throne of Kashmir for the third time with the active support of Ibrahim Magray. The Sultan including his ministers and other responsible personalities in government wert not straight forward and true to their promises and pledge, they had the only aim of holding the chair for their personal benefit as was the case with the last rulers of Hindu Rajas. They were so weak that they entrusted the management of the government to management, of the government to the stubborn, unethical and selfish ministers or war lords. They were eager to take undue advantage of the tussle between the Sultans and acted like chameleons changed their colour of loyalties to suit their worldly gains. This sort of ill character was delayed by the supporters of Sultan Muhammad Shah when Fateh Shah, after only 5 months of his rule, made an attack on Sultan Muhammad Shah, when Kazi Chak and Jahangir Paddar deserted him. He was thus compelled to escape to Nowshera along with Syed Ibrahim to save himself from the sword of deserters. Thus *Sultan Fateh Shah* occupied the throne for the third time in 920 Hijri /1514 AD. This Sultan was weakened to such an extent that he was not in a position to rule the whole country and had to suffer all cheats and self oriented ministers and others. He therefore divided the country among his so called supporters. He retained one part to be tackled by him. The second part to Jahangir Paddar, third part to Kazi Chak and fourth part to Shankar Raina. Thus he can not in political terms be called as a Sultan but a feudal lord. It was after one year only that the previous Sultan Muhammad Shah tried to occupy fee throne with the assistance of Ibrahim Magray, but in this war of succession fought in Rangil Sultan Muhammad Shah was defeated after killing of Ibrahim Magray along with his two sons and Muhammad Shah had to run away from the battle field to save him from the sword of Sultan Fateh Shah.

The historians have recorded an unfortunate incident that killed about nine thousand Pandits by accidental fall in a deep gorge when they were traveling to undertake sacred journey to Harmukh peak to observe Harmukh Ganga yearly festival. While staying for night at Mahanashan mountain lush green ground they suddenly in dead of night woke up due to strange and dreadful sounds all around, this phenomenon forced them to move ahead in fright, when they met this tragic end *Tabahi Panditan Darbiaban* 1517 AD/923 Hijri.

Muhammad Shah the ex-ruler in the mean while, alter consuming his two years of life wandering here and there one day by chance made his

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mind to approach Sikandar Lodhi son of Behlol Lidhi, who ruled Delhi for more than forty seven years from 894 Hijri to 923 Hijri. Here he was able to get thirty thousand foot soldiers and cavalry to take possessions of Kashmir. On reaching Rajouri, he was assured by Jahangir Paddar and Shankar Raina their foil support although they had deserted him earlier. Here in Kashmir the other two Chameleons of Fateh Shah i.e. Qazi Chak and Nusrate Raina also fell apart from Sultan and took shelter in a fort -Harshan by name. Fateh Shah invaded the fort with the result they ran away to higher mountains. Muhammad Shah through their informers was constantly receiving the information about the developments in Kashmir and finding out the sizzling situation he made a hasty march towards Kashmir along with two new friends with only two thousand armed forces and found the city of Srinagar waiting for his arrival. With no resistance from Fateh Shah's side *Muhammad Shah was enthroned as the Sultan of Kashmir fourth time* in the year 1517 AD / 923 Hijri.

Muhammad Shah favoured Kazi Chak with the post of his Prime minister ship, for sometime the ministers and others maintained harmony and the government was running on solid footings. Unfortunately the ministers after sometime were not in a position to work as a strong unit and they began to fall apart with the result that Nusrat Raina, Lohar Magray and Jahangir combined to attack the Sultan's forces abruptly during a high raid. Kazi Chak came to know about the plan of his opponents and took all necessary action to combat the enemies. Thus a battle ensured at Zaldagar Kazi Chak though injured and losing his figures and one hand fought bravely with the result that Nusrate Raina was killed and other forces resigned from field in the hands of Sultan's forces. Jahangir Paddar who ran away to Pampore area began to plunder this area but the Prime minister along with a band of forces operated, Paddar did not dare to face the Sultan's forces and he ran away to Gurez area. In the meanwhile the ex-Sultan of Kashmir Fateh Shah died at Nowshera in the year 1518 AD. His body was brought to Srinagar and given a decent burial at seh-Yar. Just after two years of his death his son Sikandar Shah also rebelled along with his aides Malik Abdul, Lohar Magray and Eide Raina and took positions in Nagam fort. These rebels surrendered and left for Punjab. In the meanwhile Jahangir Paddar and Gadi Lar area. The prime minster Kazi Chak sent Masood Chaqk to bring them to senses. In this encounter Gadi Chak was also killed in this struggle, the Prime minister appointed Daulat Chak in his place as minister with the estate of Masood Chak. After sometime when the Prime minister Qazi Chak became stronger, he begun to oppose the Sultan. On observing this Muhammad Shah was upset and he joined hands with Zangi Chak, Lohar Magray and Malik Ali

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Abdul. This report was received by the Prime minister, he abandoned the Prime minister ship and went to Nowshera for peaceful living.

During the period of this Sultan Zahir-ud-din Babar the Sultan of Delhi (India) made an effort to conquer Kashmir as well. He deputed Kochak Begh and Sheikh Ali Beg along with a large army to achieve his objective via Nowshera. When Qazi Chak the ex-Prime minister came to know about this development, he forgot all the differences with the Sultan Muhammad Shah and arranged to defeat the foreign invader. He arranged a strong army under the command of his two young sons Gazi Khan and Hussain Khan showed his bravery by entering the tent of Sheikh Ali Beg and was just able to kill him that Ali Beg begged pardon of him and he left him alive. After a fierce fight with Mughals; the Mughals lost the battle and ran away leaving the dead and imprisoned ones behind. The two sons of Qazi Chak also were killed, after showing bravery in this battle. Qazi Chak then returned to Srinagar and was a Sultan Muhammad Shah was arrested and his eyed were gouged out, which caused rebelled but were defeated in the battle fought at Kachhama Ali Raina was put in Jail, but after sometime escaped to India. It is stated that the first Prime minister of the Sultan after begging pardon from him again conspired against Sultan Muhammad Shah and dethroned him and imprisoned him in a mountain pass jail and brought forward his son Ibrahim Shah as Sultan-i-Kashmir. Thus the rule of Sultan Muhammad Shah came to an abrupt end after about ten years in the year 1527 AD/934 Hijri.

Sultan Ibrahim Shah was made the Sultan of Kashmir by Qazi Chak who himself worked as Prime minister. (The new Prime minister was the brother in law of Qazi Chak). The government for sometime was run smoothly till Ali Raina who was imprisoned by Tazi Bat made it possible to run away from Prison and he directly proceeded to Nowshera, where he contacted his old friends Rogi Chak and Magrays. They after due consultations sent their envoy Abdal Malik to the court of Babar's son Himayun, the king of India at Delhi with a request to include Kashmir under his rule. Himayun was already willing to conquer the heavenly vale of Kashmir. Mirza Kamran after getting permission from Himayun ordered Sheikh Ali Beigh and Mahram Beg to conquer Kashmir with the help of thirty thousand soldiers. The *Karwan* reached Kashmir in the year 1528 AD /935 Hijri. Qazi Chak the Prime minister of Sultan Ibrahim Shah along with Kashmiri soldiers came out to face their enemy near Athwajan and Sulaiman mountain. In a fierce fight the Kashmiri army though fought valiantly, were subdued and the field fell in the hands of Mughals. Qazi Chak killed a robust soldier of Mughals, while he challenged him.

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Similarly Dawlat Chak after his sword was broken, snatched the sword of a Mughal soldier and killed him valiantly. Similarly other Kashmiri soldiers proved their metal in this encounter. The Magray community captured Dawlat Chak, Ghazi Chak and Syed Ibrahim tied their hands and legs with ropes and send them by boat to Srinagar. During the boat journey Dawlat Chak jumped into the river and hid himself under water till boat men failed to trace him and he thereafter ran away from the scene. Thus Gazi Chak and Syed Ibrahim fell into the lot of Margays as prisoners. Then in a truce between Mughals and Kashmiri's Mughals handed over Kashmir to their supporters and returned to Delhi. They were escorted by Ali Raina upto Nowshera. Here in Kashmir after his return Ali Raina with Malik Abdul, Lohar Magray and Ragi Chak divided the country of Kashmir in four parts and each of them taking one part as his estate. Muhammad Shah who had been imprisoned in Ladman village prison was brought to Srinagar and crowned as a Sultan of Kashmir (nominal) in the year 1524 AD. after secluding Sultan Ibrahim who ruled for one year and eleven months at this time.

Sultan Muhammad shah became the ruler of Kashmir for the fifth time in the year 1529 AD/936 AD Hijri. Malik Abdal was selected as his minister by the support of Magreys. Out of the total amount of the revenue one part of it was set for the expenses of royal family while rest of it was divided among other partners. Hardly the Kashmiri forces were envious to have a rest after fighting Mughals, when Sultan Syed Khan of Kashgar made his appearance in Tibet (Ladakh)in the year 919 Hijri and directed his son Sikandar Khan to attack Kashmir with four thousand soldiers under the command of Mirza Hyder during the autumn season via Lar. They made their temporary stay in the palaces in Nowshera. The Kashmiri nobles stayed at Chere-oda fort. The Kashgari forces made a swift move towards Kamraj area inspite of the prevailing biting cold conditions. Although the Kashmiri forces tried their best to overpower the invaders, they were unable to calm them down, which forced the inhabitants of city especially to run away to mountain heights and wet lands. Many villagers were especially taken as prisoners. The Kashgaries even informed their head regarding the victory of Kashmir in the words: "Tarikh Fathash Al Haq ki Ein Ast Rozi chahrum Az mahi Shaban".

(The date of victory with support of God is fourth day of the month of Shaban). This tragedy caused lot of difficulties for the local people especially during the hard winter season. On arrival of Spring season the Kashmiri forces came forward to combat the Kashgaris under the banner of Malik Muhammad Hussain Raina and Malik Naji of Chadoora, Malik

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Muhammad Hussain Raina and Malik Musa. The made several hard hitting attacks on Kashgaris with the result the invaders were defeated. Due to the killing of Mirza Hyder's horse (the commander of Kashgari forces), his forces got disturbed and ran away from the battle field. Ali Baig showed his best when he surrounded Kashgari lords with three thousand soldiers and acted swiftly to calm down the invaders. In this bloody battle about one thousand twenty soldiers and so many nobles of Kashmir laid down their lives against the invaders and did not take rest till they were forced to make a peace treaty and were seen off the country from the path they had trodden over to attack Kashmir.

Due to these abnormal conditions, a set back of non-availability of food grains was experienced when famine conditions were responsible for the death of thousands of people. The people would even eat grass and forest tree fruits to come over their hunger. They snatch a morsel of food from one's hand to feed themselves. One *Kharwar* of paddy was not even available at ten thousand *tinkas* in the year 941 Hijri. Two third of population was eliminated. Sultan Muhammad Shah died in 1537 AD \ 944 Hijri due to Typhoid.

Sultan Shams-ud-din Shah

This Sultan was the son of Sultan Muhammad Shah. The governance of the country was in the hands of Qazi Chak the father in law of late Sultan. The country as usual remained divided into five parts as usual. The Sultan depended on the good will of his courtier. Qazi Chak was a brave man, who would in order to do away the invaders would for the most time live in difficult and top slopy areas. He established Qazi dardu-fort on his name in one of the steep mountain top to combat the looters skillfully. Qazi Chak wanted to remove the Magray community as they were sometimes causing difficulties for him. The Magray where informed about the activities of Qazi Chak. Then Qazi Chak was able to weaken them when Setu Chak and Daulat Chak joined Qazi Chak. Abdal Magray rose to rebellion but could not be successful. Sultan Shamsuddin died within only one and a half year of his nominal rule in the year 1540 AD/947 Hijri.

Sultan Ismail Shah

He was the brother of late Sultan and the son in law of Qazi Chak. Qazi Chak was however the all powerful minister of this Sultan as well. As he did not mind his other courtiers to implement their suggestions, they united to do away mind with Qazi Chak, with the result he did not

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face the united opposition and ran away to India. In the ensuring summer he with his supporters invaded Magrays fully armed, occupied Sopore fort and Qazi Chak himself fought Magrays from Gio camp. Qazi Chak asked Dawlat Khan and Syed Ibrahim to check the forward movement of Magrays. Qaqzi Chak reach Qulaman Pora himself to fight Ragi did not succeed and ran away to Lar area and Qazi Chak returned victorious to Sopore. In the meanwhile Magrays after repairs of the bridge at Sopore came out to fight Dawlat Khan and Syed Ibrahim but they fought valiantly and Syed Yaqoob killed the brother of Ragi Chak. Due to this onslaught Ragi Chak also ran away causing dispersal of Magrays forces. Magrays on getting defeated ran away to Punjab. Thus Qazi Chak came to Srinagar after winning over his opponents Ismail Shah continued to be the Sultan but the country was now divided into three parts, one part to Ibrahim Shah, second Qaji Chak and third to Syed Ibrahim. Qaji Chak afterwards spread the Shia sect and converted by force hundreds of Hindus and Muslims (Sunnis) to Shia – Imamia faith. After ruling for one and a half year Sultan Ismail Shah died in the year 1540 AD/947 Hijri.

Sultan Ibrahim Shah - The second time

Sultan Ibrahim Shah the son of late Sultan was seated on the throne in 1540 AD\947 Hijri. Qazi Chak as usual ruled the country. After sometime the defeated Malik Abdal Magray and Ragi Chak who were wondering in Punjab sent their sons to the court of Himayun the king of India at Lahore and they stated the king about the atrocities committed to Sunni Muslims by Qazi Chak by propagation of Shia faith and handed over the book "Ahoot" written by Mir Shams Iraqi with other beliefs of Shia faith and requested him to provide them sufficient forces to put an end of Qazi Chak's rule. Himayun could not send the forces as he was defeated by Sher Khan during those days and ran away to Iran. Mirza Haider understood the urgency of the situation, advanced towards Kashmir via *Cherhar*. In the meanwhile Qazi Chak reached Delhi to request the new king Sher Shah for help. He accepted his request and provided him sufficient forces. Till he reached Kashmir Mirza Haider had conquered Kashmir and his rule was appreciated by general masses and dignitaries. Qazi Chak along with forces was making march towards Srinagar through Hirpora, when Mirza Haider heard of the arrival of Qazi Chak, he directed Ragi Chak, Malik Ieede Raina and others to wage war against the forces led by Qazi Chak. Qazi Chak in the meanwhile heard about the death of Ibrahim Shah II after ruling for four months in the year 1540 AD. This caused a death blow Qazi Chak. This terrible battle between the opponents caused great loss to Qazi Chak's forces. When Nauroz Chak was killed in the battle,

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Qazi Chak ran away from the battle field to India once again. Then Mirza Haider divided the country in three parts retaining one part for himself, 2nd part was given to Malik Abdal Magray and the third one to Malik Ragi Chak. He with the active support of Malik Idi Raina crowned Nazak Shah the son of late Fateh Shah as the Sultan of Kashmir during the year 1540 AD/947 Hijri. *Sultan Nazak Shah* was the Sultan by designation only as the full powers were vested in his Prime minister *Mirza Haider*. Sunni Muslims and Hindus gained a new life and were ridden off the cruelty of Qazi Chak. Khankah Zadibal was burnt down. When Malik Abdal died, he entrusted his vacant seat to Hussain Magray his son.

After sometime Qazi Chak while his wandering reached Delhi to seek help from Sher Khan. He offered the daughter of Late Sultan Muhammad Shah in marriage to Sher Shah. Sher Shah bestowed him the title of *Khani-Khanan* and directed Hussain Khan Sherwani and Adil Khan to proceed to Kashmir along with five thousand soldiers to help Qazi Chak. He came to Kashmir and began to plunder the villages surrounding the valley. Mirza Haider along with Ragi Chak, Eidi Raina and Hussain Magray confronted the army of Qazi Chak at Dattar Nar and then at Gir Dar and the battle was going on. Then on the last day the battle started at Dhatora village with the result that Qazi Chak forces lost the battle and ran away to Poonch (Cher-Har) in the year 946 Hijri. It seems to be strange that Ragi Chak who was given the charge of Kamraj area; began to oppose the Prime minister Mirza Haider. Mirza Haider was worried about his activities and left for Kamraj in the year 950 Hijri accompanied by Haider Raina, Haji Banday Hussain Magray and other personalities. Ragi Chak did not came forth, but joined with Qazi Chak at Nowshera. Mirza Haider ordered destruction of his property hence his house also was reduced to ashes. Ragi Chak in the next year came along with Qazi Chak with forces and a battle ensured in Gulmarg area. In a night raid the forces of Qazi Chak were defeated and he ran away from the scene and when he reached Thana Mandi, he was utterly worried and dejected which caused his illness and finally he died after a few days in the year 851 Hijri. Mirza Haider after this successful onslaught presented valuable gifts to Eidi Raina and Hussain Magray and posted Ali Magray as his commander in-chief. Then the Sultan paid attention towards the border areas. He conquered Tibet (Now Ladakh, Askardu (Ladakh) Kishtwar, Pakhli Dangli and, other areas. As has been noted earlier that due to arrival of Shams-ud-din (Iraqi), the enmity between the two sects of Muslims (Shia and Sunnis) increased to a great extent and it effected the political history of Kashmir also, Mirza Haider considering the Shia faction as the root cause of the hostility between the two groups wanted to eradicate it. He however

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could not do much because of the influence of Shias had spread to the rulers as well as is evident from the behaviour of the Qazi Chak. Due to encouragement of Mirza Haider however the Sunni Muslims began to revenge the Shia sect of the atrocities caused to them. The son of Shams-ud-din (Iraqi) Mir Danyal who had escaped to Ladakh (Tibet) was brought back to valley and put to death. Similarly the Shia peer Shingli who was living at Paraspore as a *Reshi* and designating himself as the follower of Baba Ali was also killed. Similarly the government employees who were forceably converting Hindus and Muslims to Shia sect were killed. With all these killings most of Shia faction turned against Mirza Haider. Among these were Malik Idee Raina. He contacted Hussain Magray and Khaja Haji Banday and arranged a large number of armed forces to wage a war, both the parties fought with determination and a large number of forces succumbed to death and many more were injured. In the end forces of Mirza Haider were defeated. Many dignified personalities including Mula Qasim were killed in the battle field. Others ran away and halted at Mirza Haider's residence. Mulla Abdullah went to stay at Baramulla but was killed by opposite forces. The son of Mirza Haider's maid servant who had been deputed to Kishtwar for conquering it along with two thousand force personal was defeated and killed along with his forces. Mirza Haider then believed in the reports of Qura Bahadur and the Hussain Magray that his commander in-chief Edi Raina and other dignitaries have joined the opposite forces, but it was too late to rectify the mistake. He decided to make a night attack on the nobles. He single handed marched ahead to find the military strategy of his opposite forces (nobles) but being without his forces got killed by one of his own soldier who was guarding him from behind (Shah Nazir) accidentally by an arrow; after killing some opposition forces by him. Some people wanted to desiccate his corpse, but Sultan Syed Muhammad Bihaqui, Hassan Magray and other Sunnies did oppose them and brought his body to the graveyard of Sultans after traveling for five days and buried him there with military honours. They however kept a watch on his grave for one month lest the Shia sect may not be able to harm his corpse. Shias were however joyous to find out that their enemy can not harm them any more. Then the family of Mirza Haider along with their belongings, with active support of Sunni Muslims returned to Kashgar via Srinagar. The incidental death of Mirza Haider took place in the year 597 Hijri.

Mirza Haider was the cousin of Sultan Syed Kashgari and maternal cousin of Babar, the ruler of India. He was a proficient soldier besides a poet and historian. His book "*Tarikhi Rushdi*" is a famous historical book written by him. He ruled Kashmir for about 10 years from 1540 - 1551 AD

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i.e. 947 - 958 Hijri. It was after some three hundred years that one colonel Moorcroft reached Kashmir in the year 1823 AD. He was the master of stables in the British embassy's of Yarkand and Kashgar that he got the grave and stone of this Prime minister cum ruler repaired. He besides inscribing the date of death of this minister on a marble plate, wrote all about the history of Mirza Haider.

After the death of Mirza Haider, the Prime minister cum ruler on behalf of the Sultan Nazuk Shah, the seat of Prime minister \ ruler was taken over by one Eidi Shah. In the meanwhile the Pathan tribe of Afghanistan called Nyazis tried to over power the ruler of Delhi Sher Shah Suri. The Sultan of Delhi deputed a strong army contingent under the command of his son Saleem Shah to counter their attack with the result a fierce battle ensured. Under the command of Habib Khan Nyazi. In this battle Nyazis were defeated and they escaped to the mountain range of Chakhran on the border of Kashmir to cause disturbance in Kashmir. These forces (Nyazis) under the command of Habib Khan Nyazi even reached to Banihal. On hearing this development Eidi Raina was quick to depute Dawlat Chak and Haji Banday along with a strong contingent of armed forces to combat them. Eidi Raina along with Hassan Magray followed them and reached the Banihal pass on Pir Panjal mountain range. On next morning a fierce battle between the Kashmiri and Nyazis forces ensured. The Kashmiri forces being on a higher elevation were at an advantage on the Nyazis forces. The Nyazi forces gave a stiff resistance but in the end due to shortage of arms were overpowered by Kashmiri forces resulting on spot death of Habib Khan Nyazi followed by all his forces. Dawlat Chak was quick to send the severed heads of Habib Khan Nyazi and of his brothers Shehbaz Khan and Sina Khan to his patron i.e. Saleem Shah the son of Sher Shah. He also wrote a letter to Nazuk Shah the ruler of Kashmir that the Eidi Raina and his companions, Shams Chak and Najey Malik did not render any help to him in fight against invaders as they seemed to have ill will against him. The son of Sher Shah Suri was very much against Nyazis and was happy to eliminate them by Kashmiri forces. The Nobles of Kashmir on finding the contents of the letter to Nazuk Shah became suspicious of Dawlat Chak and they became rivals. When Dawlat Chak returned and came in contact with Eidi Raina (The Prime minister) in Vernag sub-division (todays Anantnag), he could find that Eidi Raina was not happy with him. Then to get rid of Prime minister, he convened a meeting in Khanqahi Muala. In an unprecedented move Nowroz Chak who was the brother of Muhammad Naji, an opponent of Prime minister (Eidi Raina) went up to the roof of Khanqah and threw a big stone from there in order to kill the intimate of the meeting. Fortunately intimates

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were safe from the inimical altitude of Nowroz Chak. Nowroz Chak tried his best to escape but was caught and instantly killed. Thus Eidi Raina to take revenge from his opponent joined hands with Magrays. Bihaqui Sadats and Chak families and a confrontation ensured in the year 958 Hijri /1551 AD. The opposition party constituted of Shams Chak, Naji Malik, Kh. Haji Banday, Behram Nayak Koya Wara and Yousuf Khan in company of a strong armed force attacked the forces of Prime minister during a night raid after breaking bridges on Veyth (Jhelum river). The end of this bloody battle was favourable for the opponents of Eidi Raina, when Syed Ibrahim Khan and Hassan Magray were arrested and the rest of the opponents ran away to the Allaudin Pora fort where Eidi Raina was camping. The opposition leader Dawlat Chak after winning the war tried his best to break the union of Eidi Raina and was successful in gaining the confidence of Lohar Magray, Lasey Malik, Fateh Chak and Yousuf Chak. They united attacked the army of Eidi Raina. A great blood shed ensured with the result that the Eidi Raina's forces were defeated and he ran towards Shama-Nag forest area in Otar sub- division. He was attacked by a fatal disease. This ultimately caused his death in the year 1551 AD. thus ending his tenure of Prime minister-ship of ten months. Dawlat Chak then exiled Sultan Nazuk Shah in the same year, thus ending his nominal rule of a Sultan after eleven years. Dawlat Chak also, freed the imprisoned Syed Ibrahim Khan and Hussain Magray from Jail in order to gain their favour.

The new ruler after the death of Nazuk Shah i.e. *Ismail Shah II* the son of Muhammad Shah occupied the throne with the support of Dawlat Chak, who was in actual practice the Sultan of the country against the nominal Ismail Shah II. Dawlat Chak being of the faith of Shia sect, hence his first task was to Rebuild the Khanqah Shams Iraqi. He brought the remains of the body of Mir Danyal and buried the same near the grave of Shams Iraqi. He also constructed another Khanqah for Baba Hassan Najar and the remains of his father-Ali Najar were exhumed and buried near the Khanqah. Then he by force took the possession of land around this Khanqah from the locals and made it a part of the Khanqah. Then he laid a characteristic Mohalla and named it as Hassan Abad (in Rainawari). Then he converted Hindus and Muslims to the Shia faith often by force -thus Shia faith prosperd during his lifetime. Then the wrath of God fell upon the people of the valley due to these ill activities in form of destructive earthquake which jolted the whole area. It is recorded that due to the fall of a mountain in Kamraz area, more than six hundred people were killed at a time besides the destruction of thousands of people and uncountable houses and property. Dawlat Chak's marriage with the step

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mother of Ghazi Chak, who was also the second wife of his uncle Kaji Chak, made both of them hated enemies of Dawlat Chak. Thus during a tour of Dal lake area by Dawlat Chak they found a chance to revenge him by killing all his supporters at Hassanabad and then they searched for Dawlat Chak, who was on spree of running away. He was caught by a shepherd of great strength and was handed over to Ghazi Chak, who after making him blind imprisoned him. This is a clear indication that neither the wealth nor the large number of male children not the bodily strength is of use in this world. Then Ghazi Chak ousted Ismail Shah II, making an end of his nominal rule of three years in the year 1553 AD i.e. 960 Hijri and installed Habib Shah as the next Sultan of Kashmir. He was the son of Ismail Shah I.

Sultan Habib Shah worked under the Prime minister Ghazi Chak, who eliminated Dawlat Chak by imprisoning him as stated above. The so called nobles of Kashmir and mainly the Chaks of Trehgam, who were his intimate relatives. As observed earlier in case of the Sultans of Kashmir, they did not exert to take the governance in their hands but were dumb spectators of Prime ministers which resulted in the ruination of the sacred principles of governance. Thus it was here also the same repetition of events when after the nominal rule of Sultan Habib Shah for one year only. He was declared to be an inefficient Sultan of no worth Ali Khan the brother of Prime minister Gazi Chak, became bold enough to crown Gazi Chak (Prime minister) as the Sultan of Kashmir and Habib Shah was imprisoned although the Sultan was the nephew of Gazi Chak. It is stated that Habba-Kadal bridge was constructed during his reign. Thus with the ouster of Sultan Habib Shah the Shahmiri dynasty came to an end in 1554 AD i.e. 961 Hijri (Total 229 years).

The Chak Dynasty A revive

Chaks are a known community of well built and strong people who are the residents of Dardistan (now named as Gurez in Neelam valley, Kishen Ganga valley, and in Gilgat). Though both the communities are called Chaks, but seem to have no ties of relation with each other. Dardistan community after sometime in Muslim rule converted to Shia sect (Considering Hazrat Ali (RA) son in law of the Prophet Muhammad (SAW). While the Gilgats sect did stick to the Muslims who believe in all the four friends Khalifas of Prophet Muhammad (SAW) i.e. Hazrat Abu Bakri-Sidiq (RA), Hazrat Umar (RA), Hazrat Usman (RA) and Hazrat Ali (RA).

There is a strange and unscientific legend about the origin of Dardistan Chaks. It is stated that a woman resembling in beauty to a

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Houri (a nymph of paradise a voluptuously alluring woman) was used to go everyday in the morning to get a pitcher filled from the nearest stream of pure and healthy water along with the other woman of the village as is the common practice even today in villages where tap water is not available. Suddenly on one fine morning when she was as usual going to fetch the water from the stream- a -Ginni - an incubus fell in love with this charming woman. After having contact with this male body, she also loved him and it was during one night that this incubus was successful to have intercourse with her. After the expiry of the due date, she gave birth to a giant male child after suffering much pain. This child attaining an adult form grew to Herculian characteristics, he was bulky having long and strong arms and was christened as Lashkar. The other Chaks though stronger unitedly accepted him as the chief of their community due to his extraordinary strength and bodily structure. The first Sultan of Kashmir Langar Chak was the grandson of this strongest Chak.

Langar Chak during the rule of Hindu Raja of Kashmir Sehdeva was expelled from his native land by his enemies along family. He was settled by Sehdeva, the Raja in Trehgam area (nowadays Kupwara district) and even provided with an estate for comfortable living. The other Chaks known in Kashmir history i.e. Pandow Chak, Hussain Chak and Kaji Chak and all his descendants. Langar Chak entered in the circle of the Sultans of Kashmir during the rule of Sultan Shams-ud-din as a servant of his family. After the reign of Sultan Hyder Shah and Sultan Hussain Shah when these Sultans were turned to figure threads with no power, then the Chaks took up the work of foster parents /foster mother's and maid servants and men offering their daughters to the Sultans and then they were also involved in consultations in upkeep of government working and finally took over the crown of Sultan of Kashmir on decline of the power and courage of Sultans and their association to the extent of lifting the crown from the head of the Sultan Habib Shah in full view of the court of ministers and so called nobles by Ali Khan brother of Prime minister Gazi Chak and put the same on the head of Gazi Chak. Poor Sultan Habib Khan was then imprisoned culminating the rule of Shahmiri dynasty in 1554 AD\ corresponding to 961 Hijri. Thus Chaks became rulers of Kashmir after they were thrown out from their home by their own people. The Chaks were soldiers from the beginning when we critically analyze the reign of Chaks as is given in the forgoing pegs we find they continued their mischiefs selfishness and wars with each other. They could not achieve a peaceful atmosphere. Yousuf Chak due to indulgence in drinking, dancing as especially woman folk and singing all un-Islamic activities were responsible for decline of their rule forever.

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Ghazi Chak – The First Ruler of Chak Dynasty

As already stated Ghazi Chak was crowned as Raja of Kashmir by his brother when he forcibly snatched the crown from Sultan Habib Shah in the open court and put the same on the head of his Prime minister Gazi Chak in violation of the decorum of the courtiers, who preferred to be dumb driven cattle. Not only this act of the court was shameful but to imprison a Sultan for the sake of occupying the seat of a Sultan is a dangerous and inhuman practice. At the time of his taking over all dignitaries and ministers belonged to the Chak dynasty. His work for settling the administration right under these circumstances was not a bed of thorns. After setting himself comfortable, he began to bring those adjacent areas under his rule which were taken over by petty chieftains such as Tibet (Ladakh) Skardu, Gilgat, Wangli, Kishtwar, Bimur and Gukhar. He even married the daughter of Kamal Khan Gakhar. Then he began to spread his Shia cult in the length and breadth of the country. Even Hindus besides Muslims were converted to Shia faith forcefully. At this time some of the dignitaries out of the Chaks itself were perplexed by the activities of the Sultan and made a firm opinion to kill the Sultan Gazi Chak and his aide Hussain Chak., one of the brothers of Nusrat Chak were ready to cause disturbance. But their activities were brought under control when in a fierce battle the brothers of Nusrat Chak and his associates were eliminated, Yousuf Chak and Nusrat Chak were imprisoned and other ran away to unknown places. Then again disturbances were caused by Shankar Chak, Behram Chak, Fateh Chak and their companions in Sopore area after raising a strong army, but their activities were also put to halt by their defeat. All of them were either killed or blinded.

Another attempt to put an end the rule of Gazi Chak was made by Sham Raina, the son of Eidi Raina in consultation with other dignitaries. They went to Delhi to seek help from the king Himayun of Mughal empire, but they could not achieve their objective due to sudden death of Himayun. Then they turned to one Abul Mula for help. Abul Muala was a favorite of Himayun but he was arrogant and in sincere fellow and was not thus liked by his courtiers. They wanted that he should be eliminated but the new king of Delhi put him behind bars. He one day escaped from the prison and reached to Gakhar and conspired with Kamal Khan Gakhar at Rajouri along with Sham Raina and company. Here Lohar Magray, Dawlat Chak and other big wigs joined them. Though the Raja of Kashmir Gazi Chak was worried, but he made a determine effort and asked Syed Ibrahim to help him at this crucial juncture. He advanced to Hanj Brah and crossed the canal in the morning and made forceful attack

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which ultimately resulted in defeat of Shams Raina and company. Shams Raina was captured along with five to eight thousand Mughal soldiers. Abul Mula ran away to Delhi with rest of the soldiers. Gazi Chak was so furious with Shams Raina that he hanged him to death and put to sword all captured armed forces.

After hearing the hanging of Shams Raina, his brother Muhammad Raina was grief stricken and he resolved to take revenge from Gazi Chak. He was also assisted by Habib Chak and both of them together caused disturbances. Then one day the armies of the two sides fought a bitter war and the Sultan Ghazi Chak was just to loose the war, he played a trick by bringing in a drunken elephant in the battle which was responsible for the turning the tables. The elephant ran after Muhammad Raina. Muhammad Raina thought bravely fought and injured the elephant but in the final round he was killed. When Habib Chak saw the end of Muhammad Raina, he resolved to kill the elephant. The elephant ran after Habib Chak, due to injury Habib Chak finding no other means to save himself by making his horse jump in the river. Unfortunately the horse one foot was entrapped in a big stone hole and his arms got also slipped from his hand The elephant men tore him into pieces. Seeing the end of their commander the army of Muhammad Raina withdrew from the field. Thus this battle was also won by Sultan Gazi Chak. He rewarded his soldiers adequately. Then he put to sword Hamid Raina who was a relative of Shams Raina. Then he put an end of Syed Kamal a relative of the Syeds of Lar area by poisoning. His grave mistake was to exile Hazrat Sultan RA from Berwah and tortured many celebrities of Sunni Muslims.

Then again in the year 1559 AD, the run away dignitaries to India i.e. Yousuf Chak, Haji Banday and Bijay Malik instigated Mirza Qara Bahadur to become the Sultan of Kashmir. They began to cause disturbances in Rajouri areas. Meanwhile Fateh Malik and Lohar Chak and Nusrat Chak joined the ranks of Gazi Chak. The Sultan along with Syed Ibrahim Khan proceed to Behram Gala via Hirpora. They were joined by their supporting trio there in the battle field. When the battle field started there was enormous blood shed as thousands of people were put to sword. The end result of the battle turned out to be in favour of the Sultan Gazi Chak.

Though by diplomacy in these wars succeeded to earn him victory, which indicated that he was a highly qualified soldier. However he was a tyrant, cruel, happy to indulge in blood bath, cruelty hanging his rivals, gouging the eyes, cutting hands and converting Hindus and Muslims to his Shia cult. In his last years he was overtaken by a chronic skin disease occurring in tubercular form and thickening of skin, anesthetic and

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attacking the nerves making one an outcast and tainted person - Leper. It is stated that this disease caused his fingers to decay and he lost his eye sight as well, under these circumstances, he was compelled to hand over the crown to his brother Hussain Shah Chak in the year 1563 AD/ 971 Hijri after ruling the country for 9 years. It is also stated that his near companions having selfish motives to rule the country under his name, made to dismiss his brother and take over the reign of government once again. However, Hussain Shah Chak with the support of nobles and courtiers made Gazi Chak to live the crippled retired life silently.

Thus Hussain Chak ascended the throne of Kashmir in the year 1563 AD/971 Hijri. He selected Malik Muhammad Naji whose forefather was of Maliks of Chadoor as his Prime minister. In the very beginning of his Sultanate some people were all out to throw him away blaming him to be incompetent. When the Sultan got this linkage, he took strong action against these enemies and enemies and Subdued the mischief mongers. He knew that the son of ex-Sultan (Gazi Chak) named Ahmed Khan Chak and Muhammad Magray and got their eyes gouged out making them blind for whole life. After sometime Khawaja Fateh and Bahadur Khan and their associate Mir Zaman turned against this Sultan and wanted to do away with Prime minister Muhammad Naji. They associated Fateh Chak and Shamsi Doli with them and attacked Muhammad Naji when the Sultan was out on a hunting spree to Teh Nar Forest area. The Prime minister entered the palace of the Sultan and hid himself in a closet. In the meanwhile the forces of Prime minister challenged the intruders viz Fateh Chak and Bahadur Khan. Thus they were not in a position to harm Muhammad Naji. The guards supervising the royal palace ran after the intruders and were in a position to capture Khawaja Fateh (Khan Zaman), Shams Doli and Bahadur Khan. As per orders of Sultan the hands of all these people were severed. Zaman Khans post was handed over to Mubarak Khan. After sometime Khan Zaman along with Bahadur Khan made an attempt to kill the Sultan, when he was on a Bahadur Khan spree in Watnar lake. It was one of the security guards of Sultan who saved the Sultan from imminent death by this duo. By Sultans orders both of them were put to sword. Some historians have indicated that this Sultan was a secular minded person and granted complete freedom of worship to his subjects particularly Hindus were not subjected to great sufferings by the previous Sultan. Others have written that this Sultan abruptly turned to promote Shia religious sect and increased the number of this sect to a great extent. Inspite of the overwhelming majority of Ahli-Sunat-wal Jamat were free to worship on their own ways. During those days Qazi Habib-ullah was *Qazi* and *Khateb* of Jamia Masjid.

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It was during the rule of this Sultan that Jalal-uddin Muhammad Akbar the Mughal emperor was eager to conquer Kashmir. In order to gain more information about Kashmir he sent Mjrza Muqim in the garb of an ambassador along with some un-uniformed military personal without arms in the year 1567 AD. Mir Muqim and his companions were selected on the basis of belonging of Shia sect, so that this delegation will be respected by the Shia ruler and the dignitaries of Chak dynasty. Among the group one Yousuf Paddar (Yousuf Mandoo) was so arrogant that he wanted to kill Qazi Habib-ullah the Khateeb of Jamia Masjid after the end of congregational prayers of Friday with his sword with the result that in the first attack his head was wounded. In the second attack fortunately Qazi Sahib shielded his head with his hands resulting in the cutting of his hand After sometime, the son in law of Qazi Habib-ullah fortunately appear on spot and sacred him from the deadly sword of aggressor, attacker.

Yousuf Mandoo then ran away to save himself but was caught by his faster brother and was killed by the orders of Sultan on account of a Fatwa (Legal order) given by Shams-uddin Almas and Mulla Biji Ganil (Mulla Sachi) After this incident the elder son of Sultan Ibrahim Khan died of small pox. It was the Mujthid of Shia sect who exploited the death of the son of Sultan to the curse of killing Yousuf Paddar/Mandoo. The Sultan without taking the note of the order of killing Yousuf by him, blamed the Muftis for issuing a Fatwa to kill Yousuf. The Muftis were ready to discuss the matter with Sultan thread-bear. One day while discussing the case under the chair of Sultan and in presence of Mirza Maqim the so called ambassador of Akbar. The Muftis clearly told the jury the Futwa was issued considering the basic facts of the case as also agreed by the Sultan himself. Even after this clear explanation it was unfortunate that the Mirza Muqeem issued Fatwa which blamed both the Muftis of issuing an unwarranted fatwa for killing of innocent Yousuf, hence both the Muftis should also be put to death.

On a black day when the people had gone to celebrate some festival around Dal lake, the Sultan finding an appropriate chance got, both the Muftis eliminated in 977 Hijri. Mirza Muqim was satisfied that he took the revenge from Sunni Muftis which may help the Sultan to extend his Shia sect further - He therefore extended his stay in Kashmir. Hussain Shah the Sultan accepted the suzerainty of Akbar over Kashmir. He offered his daughter to Akbar and other gifts to Akbar when Mirza Muqeem returned to Delhi after fulfilling his secret mission to draw a wedge between Shias and Sunnies in Kashmir although the Sultan was not enthusiastic to spread a hate campaign between Muslims of Kashmir. The Sultan in order

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to respect the feelings and desires of each member of the society would on Sunday meet saints and scholars. On Monday, consultations and discussions with Muftis and Qazis. Tuesday entertainments as hunting game. Wednesday, Inspections of armed forces and orders and Thursday, Music and entertainment with dancing girls. On Fridays, meetings with religious scholars to discuss religious matters. On Saturdays meeting Brahmins and scholars of Vedas. Due to the martyrdom of two nobles Muftis there was a great rift between the two sects and the Sultan was very much upset. People and nobles also were running away from him on account of accepting the ruling of a proxy ambassador Mir Muqeem. After a very short time of this incident a prominent citizen Khawaja Haji Hanie along with Sheikh Abdul Ganie Mulla Abdullah and others of Sunni faith approached to the court of Akbar the emperor of India and apprised him about the verdict of Mirza Muqeem about the martyrdom of Qazi Almas and Qazi Feroz. The emperor was very much upset and enraged with Mirza Muqeem, Mirza Yaqoob and Mir Chasti accepted the gifts of Sultan Hassan Shah. Consequently his religious bohemian and the Akbers offensive mood combined with the death of his elder son and a country wide no acceptance of his double speak made him vulnerable to the attack of paralysis which resulted in his failure to continue as a Sultan. Seeing this position of Sultan some dignitaries such as Dati Koka, Ali Koka, Muhammad Naji came to a unanimous decision to seat the younger son of Sultan, so as to enable them to rule the country. The two important persons were a roadblock for them i.e. Ali Khan Chak and Syed Mubarak Khan Bihaqui and they wanted to imprison them before undertaking their secret mission but they were not successful to undertake this feat. This party therefore departed to Sopore where other disgruntled elements joined them. After organizing a fleet of soldiers they decided to make an abrupt night attack on the Sultans force led by Ali Khan at Hanji Pora in company of Ali Koka and Bijay Malik. In this battle Ali Khan's forces were victorious. Accepting the defeat they also crowned Ali Shah Chak, brother of Sultan Hassan Shah as the Sultan of Kashmir in the year 1570 AD/978 Hijri. Thus the Sultan Hassan Shah ruled for less than seven years and passed the remaining days (1 year 6 months) in seclusion till his death in the year 1572 AD/980 Hijri.

Ali Shah Chak was a Sultan of peace and prosperity. He was a secular minded Sultan helping each and every individual of his country. When his coronation day was observed at Jamia Masjid Srinagar and people of all shades of life from scholars to nobles and common men were invited to attend the simple celebration. He imprisoned his younger brother Hassan in Zainapora fort where he died.

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As promised by him in his speech at this function, his rule was based on justice. He would not draw a wedge between different communities and faiths. He stopped all types of cruel dealings and respected scholars, artists and learned men of all faiths. He even made it a point to serve and respect religious authorities like saints, Reshies and Sheikh's. He even honoured and attended their Darbar like a humble man. His praise worthy poetic deliberation in respect of Sheikh Baba Dawoodi-Khaki are well know to all even today. He appointed Syed Mubarak Khan Bihaqui as his advisor and Prime minister. All his nobles and general masses were satisfied with his justice rule.

Soon after the sons of Sultan Nazuk Shah i.e. Haji Hyder Khan and Salim Khan after getting aid from the rich personalities of India rushed to Lohar Khan and Muhammad Khan to face their challenge after a fierce battle one of the princes Salim Shah was arrested and the rest of the opponents ran away. Then the battle resulted in the victory of Fateh Shah.

Then Bahadur Singh revolted and stopped payment of yearly tribute. The Sultan to teach him a lesson advanced with a strong force divided in three sections to confront him. Bahadur Singh was however terrified and was not in a position to confront the Sultan's forces. He therefore offered for a peace deal. Under this deal he offered his sister Shanker Devi in marriage of the grandson i.e. Yaqub Khan of Sultan and agreed to pay the yearly tribute as usual. When Bahadur Singh again revolted then the Sultan deputed Ismail Ganaie and Hyder Khan to take action against him. Consequently he apologized and directed his brother Narain Singh to see the Sultan along with the woman Fateh Khatoon on demand of Sultan. The Sultan then married this lady as per Islamic practice. In another episode Jalal-uddin Muhammad Akbar, the ruler of India deputed Qazi Sadar-uddin and Maulana Ashqi to Kashmir (who were spies of Delhi ruler). They demanded the daughter of his brother in marriage of Prince Saleem. The Sultan accepted his demand and made available the daughter of his brother along with many gifts to the ruler of India. These so called ambassadors informed Akbar about the situation as prevailing in Kashmir at that time. The Sultan of Kashmir also included the name of Akbar in the religious ceremonies and the Khutba in Akbar's name.

Then it was Nawroz Chak who rebelled against the Sultans rule. He was however defeated and imprisoned. Then on the recommendation and intervention of Syed Mubarak he was exiled. He reached Lahore and sought the help of Hassan Ali Quli Khan who however did not favour him. Then he began to rob the people of Fateh Kot. On the complaint

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of the people the Sultan took an immediate action with the result he was arrested but again released on the intervention of Syed Mubarak.

Similarly the son of Ghazi Khan named Raina Khan fought with the son of Sultan Ali Shah i.e. Yousuf Shah. In this scuffle the turban of Sultan's son fell down. The companions of Yousuf Shah were so enraged that they caught hold of Raina Khan and killed him. Yousuf Khan seeing the dead body of Raina Khan was so much afraid that he ran away to Sopore along with his companions because the Sultan would not favour any body who would commit such crimes. Hence Sultan wanted to arrest him and sent his brother along with royal army to apprehend him. Here again Syed Mubarak intervened and called Yousuf Khan to his place and made a reconciliation bid with his father.

It is stated that a cunning person appeared in Kashmir during the reign of this Sultan. He called himself as Shah Arif Darveh of the progeny of the kings of Iran. He was of Shia faith but would present himself as a sufi and wore the sufi dress Ali Shah the Sultan of Kashmir was covered by him by his false mystic overturns. He would show his magic tricks to the people and thus his devotees on the passage of time began to increase and the Sultan also taken over by him to the extent that he offered his daughter in marriage of this cunning person. Other Chaks i.e. relatives of the Sultan were covered by him to the extent that they would prostrate before him just like his slaves. The name and fame of this false darvesh, Mehdi the last became so well known and respected by nobles and common simple people that he aspired to kill the Sultan and become himself Sultan of Kashmir. He even engaged himself in sexual assaults on his devoted woman folk threatening them of severe consequences in case his these illegal and immoral actions are exposed by them.

The Sultan however got an information about all these nefarious activities of this Satin -Arif Darvesh. He ordered that this Darvesh should be executed after torture. This cunning Darvesh requested the Sultan to let him leave this country and he will vanish from his country next morning. He was not found in the capital city and it was known after three days that he had hired a boatman on payment of two gold coins to enable him to reach Baramulla. The Darvesh was arrested and hand cuffed and then imprisoned. He strangely ran away from the prison and hid himself in a cave of Sulaiman mountains. He was traced and dispatched to Tibet - where the ruler respected him and offered his daughter in his marriage. After about one year he was invited by the Mughal emperor to Delhi, but while reaching Agra he died mysteriously.

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Then again during the reign of this Sultan in the year 1576 AD the paddy crop did not mature due to heavy downpour and snowfall resulting in severe famine conditions. This famine is stated to be of the worst type in the history of Kashmir as it prolonged for about three years. Thousands of people died for want of food. Others tried to survive on eating away the flesh of dead people. Although the Sultan consumed most of his resources in purchase of rood grains etc from outside Kashmir especially Punjab and providing the same to poor people on throw away prices yet he was not successful to avoid mass deaths.

Then in the year 1579 the Rabbi crops flourished and the food was available in abundance. In the same year the Sultan while playing polo, the polo stick accidentally pierced in his belly and he died soon after. Thus the prophecy of a God fearing man Ritu Chak came true. It is a strange human lust for power that the dead body of Sultan was left lying on ground by his brother Abdal Khan, who tried to collect his supports to assume the seat of Sultan. Yousuf Shah was under the circumstances compelled to leave the dead body in Jamia Masjid and he contacted Syed Mubarak Shah. On the advise of Syed Mubarak Shah, Yousuf Shah dispatched Abdal Khan's father in law Haji Muhammad Chak to him (Abdal Khan) along with several nobles, who made Abdal Khan to understand the gravity of the situation. It was when Abdal Khan did not listen to his father in laws advise and was adamant to wage a war against Yousuf Shah, he become furious and crowned Yousuf Shah as the Sultan of Kashmir and arranged a large army to encounter Abdal Khan and a fight ensured at Nowhatta. Syed Mubarak Shah, along with his sons Jalal-ud-din Khan and Syed Abul Muaala made dashing attacks on Abdal Khan's army. They seriously wounded Nusrat Chak and Shams Chak. Abdal Khan seeing this tragic incident tried his best to revenge Syed Mubarak, but here also Abul Manaan pierced an arrow in his body which made him to fall down from his horse. Abdal Tried his best to regain strength but Syed Hassan Khan reached on the spot and made an end of him. When the son of Abdul Khan saw the horrible death of his father, he ran away from the battle field but was chased and killed by Habib Khan. Thus Syed Mubarak was victorious personality and on return to capital was met by Yousuf Shah half way from battle ground along with his supporters. Syed Mubarak Shah congratulated him on winning the war against Abdal Khan. Abdul Khan was then buried first and after wards Ali Shah was also buried in the graveyard of Chaks.

Thus *Yousuf Shah Chak* ascended the throne of Kashmir in the year 1579/987 Hijri. His easy victory through Syed Mubarak Khan and the

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death of Abdal Khan made him too proud with the result that he did not attend the administrative affairs of the country and engaged himself in musical parties with dancing girls and drinking parties. He would also compose his own poetic compositions and would be fully drowned in these illegitimate affairs. This habitual over indulgence in wine and dancing was responsible for the dignitaries especially Syed Mubarak to support the Sultan. Similarly Abdal Bat and Muhammad Bat (new minister in place of Syed Mubarak) were dissatisfied with the Sultan. Also Ali Chak, Lohar Chak, Shams Chak, but on the message of Syed Mubarak Khan to listen to the grievances of the rebels to the Sultan, the Sultan in a drunken mood ordered him to send the rebels to him hand cuffed, else he will have to take action against him. Syed Mubarak Khan after receiving this information was disturbed and asked the rebels to have their own way. Unexpectedly the Sultan directed his forces to take revenge from Syed Mubarak Khan as he failed to comply his orders. The Sultan's army reached Idgah ground to take to fight with Syed Mubarak Khan. Syed Mubarak reluctantly took his supporters and some army to challenge the Sultan at the battle ground. He first of all tried to console the Sultan, but when he proved to be adamant, Syed Mubarak Khan jumped in the battle field and in a dashing effort killed Mir Qasim, Ibrahim Ganie, Muhammad Khan, Ali Malik and Sher Khan. Some of Sultans supporters ran away from the battle ground and others were arrested by the forces of Syed Mubarak Khan. The Sultan offered to have peace takes with Syed Mubarak. Syed Mubarak Khan rejected the peace takes and the Sultan in utter panic left everything with him with Ali Chak and sent his crown to his old Prime minister Syed Mubarak Khan and left for mountain side in beginning of 988 Hijri/1580 AD after a frivolous rule of one year and one month. The seat of Sultan then remained undecided for a few days. Then in the 2nd month of the year 988 Hijri/1580 AD the dignitaries on the express desire of Ali Chak and Lohar Chak were united in handing of the crown of Kashmir to Syed Mubarak Khan (Bihaqui).

Sultan Syed Mubarak Khan (Bihaqui) was reluctant to wear the crown as he knew that the joys of this world are temporary and one has to think of the life after death, when God almighty will put forth the details of all the activities undertaken by Immams and will reward/punish them after weighing these activities as per his directives (*Woman Yealam Miscala Zaratin Kharan Yerah Waman yealam miscala zaratin shceran yerah*), God almighty may pardon some persons but not the ones who have assumed partners to Gods kingdom. The life in this world is transitory and the life here after is a permanent one.

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Then the Sultan broke the crown of the pride and took off the jewellery from it and distributed its proceeds among poor and the needy. He began to rule with justice, which was the case with Chak Sultans. After sometime the so called nobles who were in habit of corruption and depriving the public of their basic necessities by imposing heavy taxes and torture, were all against his just rule. These persons encouraged Yousuf Shah the fugitive Sultan to wrench power from the Sultan Mubarak Khan. Although Syed Mubarak Khan was not happy in the governance, he sent his trusted Dawood Mir to Yousuf Shah saying that truce is better than fighting. Yousuf Shah also was in favour of having a truce and was ready to inform the Sultan about his truce offer when Abdal Bat advised Yousuf Shah not to make truce. To this effect he wrote a letter in the name of Sultan through Dawood Mir rejecting his peace offer. Syed Mubarak Khan after reading the contents of the letter was furious with Yousuf Shah's approach and decided to wage a war against him. In the ensuring battle the Sultan's army killed Turkaman Gada Beigh and Turkaman Tamiz Khan - the army chiefs of Yousuf Shah. They also arrested Shangi Mir Chadoora with his companions. Yousuf Shah was thus compelled to hide himself behind Hartal. Syed Mubarak forbade his forces to arrest him. In this battle Ali Chak, son of Nawroz Chak did not take any part whatsoever. After the battle concluded Ali Chak contacted Abdal Bhat and through him paid good wishes to Yousuf Shah and made plans to dethrone Syed Mubarak Khan. In the mean time the health of Syed Mubarak began to deteriorate. And Abdal Bhat came to him to enquire about his health and told him that Ali Chak wanted to dethrone him. Syed Mubarak took immediate action against Ali Chak and imprisoned him. Abdal Bhat continued his task of conspiracy and instigated Lohar Chak and other Chaks for rebellion against the Sultan. They along with Yousuf Shah and camped on the western side of the river Veyth and broke away the bridge on the river. Syed Mubarak Khan though very weak went himself to the battle ground along with his companions. Instead of coming to his rescue, he sent Baba Khalil to Sultan Syed Mubarak Khan to leave for the Khanqah of Baba Khalil along with Ali Chak, so that the issue could be discussed amicably there; as the Chaks were not in favour of warfare with him. Simultaneously he also sent a massager to Yousuf Shah to reach Srinagar without loss of any time. Then the Sultan was sent back by them in a boat will full respect. Abdal Bhat sent a message through his son, he must not come here, so he stayed at Mattan. Then he of his own enthroned Lohar Chak on the throne and dismissed Syed Mubarak Khan.

Lohar Shah Chak the next Sultan was the son of Shamkar Chak (Shankar Chak was the brother of Yousuf Shah) ascended the throne on

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the name of Lohar Shah with the conspiracy of Abdal Bhat on the 15th of Shaban 998 Hijri/1580 AD. After sometime Abdal Bhat his supporter was given the charge of a minister. He then took the governance of the country in his hands and Lohar Shah was turned to a nominal Sultan. Even Abdal Bhat was not sincere by heart but the circumstances compelled him to be generous and helped to the people at large which resulted in the wellbeing and prosperity of the people. The food grains and other items of daily use were so abundant and cheap that the people were not worried about these things, one Kharwar of paddy (2 $^1/_2$ maunds) =100 seers did cost only one *flusa*. A special bread named Lohar Shah bread on the name of this Sultan weighed 5 *Pawas* (one seer on pawa) 1.3 kg and was sold at one *Kodi*.

Here on the other side of scene Yousuf Shah after running disappointed from Pattan went straight way to the court of Akbar the emperor of India in Agra. The emperor treated him as a special guest and provided him all facilities. He requested the emperor for military help to regain the crown lost by him. The emperor however did not pay attention to his request. After about one year Akbar deputed Raja Man Singh and Mirza Yousuf along with a large army to conquer Kashmir. Muhammad Bhat the minister of Yousuf Shah was waiting for his arrival and when the Mughal army reached Lahore, he met his Sultan Yousuf Shah with one thousand foot soldiers. At this time only he could know that the intension of Mughal ruler was to capture Kashmir and not to help him to regain the throne. He was perplexed and made a plan to march to Kashmir without Akbar's forces in consultation with Muhammad Bhat. He told the commander of the Mughal forces that he intends to visit Kashmir to study the conditions prevailing there before the Mughal forces could move in to conquer the country. His request was acceded to. As he was short of money to move to Kashmir, he had to borrow money from some traders of Lahore. On his way to Kashmir he raised his army strength to four thousand soldiers. He while informing the nobles of Kashmir gave a wrong impression to them that he was helped by Akbar by providing him several thousand cavalries and foot soldiers and he (Akbar) would destroy their country and make all of them his slaves in case Kashmiri people will not submit to Akbar's rule. The People of various *Parganas* of Kashmir paid no attention to his threatening over turns and closed the roads and paths and waited for his arrival. Yousuf Shah took up the journey towards Kashmir via Bahlilpora along with his minister and soldiers. On the other hand the Sultan Lohar Shah has dispatched Yousuf War along with three thousand foot and mounted soldiers who were ready at Nowshera. He after getting the news and threatening letter from Yousuf Shah, he was worried and without giving a fight ran away to his country which caused

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great harassment to the Sultan. When the Raja of Rajouri got this news, he had no other way out but to surrender before Yousuf Shah. He was appointed as a front row fighter and become the first one to be offered prizes by Yousuf Shah. Prior to this Mir Hassan Chandra and Shams Doli who were supposed to guard Behramgala joined along with their forces to Yousuf Shah Chak. Yousuf Shah Chak after reaching Hirpora (Shopian), he directed a land lord Makor to proceed ahead via Sedu. The forces of Yousuf Khan also joined with the army of Yousuf Shah which made the Sultan Lohar Shah's defenses very weak. The Sultan then made a request to Syed Mubarak Khan to help him, but to his ill luck he had already joined with Yousuf Shah Chak. Yousuf Shah Chak crossed river Jhelum at Delina (Baramulla) where the depth of water was too low to allow safe crossing. He then destroyed the Sopore bridge and reached Kamraj area. In the meanwhile Haider Chak who was camping at Hirpura returned to Srinagar joined the forces of Sultan Lohar Shah and along with twenty five thousand foot and more than a thousand mounted soldiers reached Sopore. Yousuf Shah at this crucial time received an other message from Sultan Lohar Shah through a Shia leader Baba Khalil denouncing him and directing him to forget the lust of becoming Sultan again and run away from Sopore to save himself from Sultan's onslaught. Yousuf Shah in a long letter (in Persian language) cursed him and made to understand that he was a proxy Sultan not even knowing how to fight not even to throw an arrow on the fixed target. He has not skill to fight with sword. It is better for him to run away from the scene and thus save himself. Yousuf Shah was adamant to give a defeat to the Sultan in-spite of having a lesser but dedicated armed forces. Yousuf Shah managed to cross the river during night hours. The number of forces and a battle ensured between the forces of Sultan led by Abdal Sia Khan and Malik Hassan of Yousuf Shah. The final result came out with the defeat of Sultan's forces and naming away of Sultan Lohar Shah leaving his umbrella royal behind. Yousuf Shah sounded the beguls of victory and marched towards Srinagar. He reached Barthana village, the people of Srinagar and adjoining areas came out to congratulate Yousuf Shah in large numbers. At this very happy time the book of Hafizi Shirazi was opened by Mulla Muhammad Amin Mustagna Kashmiri, where a poem in Kashmiri person appeared in the opened page which read as under:

Yousufi Gum Gashta Baz Ayad Ba Kan Aon Gam Makho
KalabayAhzan Shawad
Rozy Gulistan Gam Makhor.
Yousuf who was lost somewhere, returned back to Kanaan.

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Don't be worried. The garden of autumn, truns full of blossoms in spring - Don't be worried. Yousuf Shahi Chak thus occupied the throne second time in the year 1581 AD/989 Hijri. He appointed his confident warrior and advisor as his Prime minister. He offered prizes to the armed forces and other personalities with an open heart. His opponents-when they were brought before him were mostly pardoned. On receiving information about the hiding place of late Sultan Lohar Shah in a dark and very small room, he was arrested and blinded or exiled. Hyder Chak after moving in Ladakh (Tibet) and Kishtwar finally sought refuge from the Raja Man Singh of Lahore and he then stayed at Nowshera Jagir bestowed by Man Singh to him. Shams Chak escaped first to Daristan but was forced to run to Pakhli. He was arrested in the fort Feroz and handed over to Qurchi. The Sultan ordered that he should be blinded. Then he began to pay attention to his administrative affairs. He began to rule with justice and brought peace to country. He loved to attend the Harvi Reshi who got spiritual guidance from Makhdoom Sheikh Hamza Sahib. Also Syed Mubarak Khan was his mentor. He then arranged marriage of his daughter with his son. Alas he after undertaking all measures to live a smooth life without blemishes, he began his old habit of arranging music parties, dancing and excessive drinking. One of the beautiful woman in his Harem (Womens special quarters in a Muslim house, not allowed generally by males husband, title residential place of wives and concubines) was Habba Khatoon, she was the daughter of a peasant residing in Chadahar village. She was married to an ordinary illiterate man who would not treat her wife properly, thus they were often in the state of distress and finally her husband divorced her. One day on a trip to a hilly area Yousuf Shah Chak - the ruler of Kashmir saw her singing a melodious song. He could not stop himself and fell in love with her. After a day of two he called her parents and asked them to give in marriage their daughter Habba Khaton to him. He obliged them with cash and kind. He got himself married to her under Islamic Sharia. He was impressed by her elegant manners and would like her to sing a Kashmiri song in her melodious voice. They would together go to many (todays) tourist spots - especially Gulmarg which during those days was blooming with thousand and one colourful flowers, with lust green meadows, without any habitation beyond some *Kothas* and full of pine trees on slopes. His motive of life was to enjoy upto death not at all thinking that this life is to live for a small period and one is responsible and answerable to all actions in the next permanent life, when God Almighty will rise all people to life and he will show them the good and bad deeds recorded in details undertaken by them in their worldly life.

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Due to his indulgence in these frivolous activities once again some of the dignitaries wanted to put his rule to an end. After getting information in time he imprisoned Aalam Sher Khan, Syed Yousuf and Muhammad Malik. Habib Chak ran away to Lahore and worked with Hyder Chak to dislodge the Sultan. Shams Chak ran away to Kamraj, where he was arrested and put behind bars. Yousuf Chak escaped from prison and went to Lahore to join Habib Chak and Hyder Chak. This trio then reached Tibet (Ladakh), where they were in a position to get five thousand soldiers and came to Kashmir via Lar. They confronted the Yousuf Shah's army but were driven back with the result that Hyder Chak ran away to Kishtwar and the two others were captured and blinded. Then Muhammad Bhat tried to kill the Sultan with the help of Yousuf Chak, when the Sultan came to know about their intentions, they escaped to Uri side. They were then confronted by Sultan's forces, when Muhammad Bhat was arrested and his brother Hussain was wounded, others were killed and some escaped to Kishtwar and joined Hyder Chak. Afterwards the son of Sultan Yaqub Shah also rebelled but he was brought back except Raina Chak who stayed at Kishtwar with Hyder Chak. In the meanwhile Shams Chak escaped from prison and joined Hyder Chak. Then Hyder Chak with his support marched from Kishtwar and caused rebellion in Banihal. Yousuf Shah personally confronted him but he lost all hope when his two army officers Ali Bhat and Bijay Raina were killed. The sons of Syed Mubarak though with a handful of soldiers defeated Hyder Chak who ran away in haste. Aiba Chak and Shams Chak were pardoned on the recommendation of Syed Mubarak. Hyder Chak along with Ali Chak and Yousuf Lund went to Lahore to see Raja Man Singh. The Raja gave full respect to these people and bestowed Nowshera and Bimpur area to Hyder Chak as his Jagir. Yousuf Shah then appointed Khawaja Qasim the administrator of the country on account of his assurance to Sultan about the assurance of Man Singh, Raja of Lahore that he will not attack Kashmir. Another big problem of the time of yousuf Chak period was not only his own habits of wine and women in which he always remained drowned but the control of administration was in hands of Mosa Qazi who was against Sufi establishment in Kashmir. He misused name of Shia King but being Sunni radical himself took revenge against Strong Sufi network in name of Administration. He banned recitation of Awarad-e-Fateh in Mosques and chanting of Darood khawani, Khawja digar in most of Sufi Shrines was banned. Even some of important sufi shrines were raided. When spiritual leader of the time Hazrat Sheikh Makhdoom Hamza raised his voice against it, Qazi chak radical Minister by misusing name of King Yousuf Chak sent group of soldiers to arrest or assassinate

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Hazrat Makhdoom Sahib at Makhdoom Mandal in Kalashpora. However, his companions took him to Koh-i-Maran mountain in Shahar-e-khaas during midnight. Hazrat Makhdoom Sahib dispatched his closest spiritual companion to holy shrine of Hazrat Khawaja Ajmeeri where on same day king Akbar was also their to pay obeisance at holy Dargah. Here Akbar came to know what is happening in Kashmir. He decided on spiritual command of Khawaja Ajmeeri to take action against mis-administration in Kashmir.

Mean while the emperor of India Jalal-ud-din Muhammad Akbar was in touch with all these affairs taking place in Kashmir and was eager to conquer Kashmir and make it a province of his mighty kingdom. Then suddenly on an ill-omened day the ambassador or Mirza Tahir along with other personalities reached Kashmir with a threatening letter to Sultan which warned him about his ill behaviour towards the emperor that since he returned to Kashmir, he did not inform him about the conditions prevailing there, nor he did attend him. Now turn your face to submit towards Akbar of face the consequences. After reading the contents, he was worried and the intellegia understood the aim of dispatching this letter was to capture Kashmir at all costs. Yousuf Shah then decided to send his younger son Mirza Hyder with gifts of all sorts to the Darbar of Akbar, even though his ministers and nobles where not in favour of sending anyone to Akbar's court. While receiving the gifts Akbar's heart throttled and he was too curious to capture Kashmir. Yousuf Shah after one year directed his son to proceed to Delhi once again. Akbar at this time did not favour his son and directed him to tell Sultan that he should personally attend to his court. Sultan on hearing this news was taken aback and his worries were doubled. He then made his mind to dispatch his elder son to Delhi with more gifts. His eldest son stayed in Delhi for about three years when in presence of Yaqub Shah, Akbar told his courtiers that the son of Sultan of Kashmir is enjoying his stay with us. We have send a clear message to the Sultan of Kashmir, but he has avoided to personally attend our Darbar. He sends here either his younger son or now the elder son and he is living comfortably in his home and has never though of attending us. Now Akbar ordered Hakim Ali to bring Yousuf Shah to our court till our forces reach Lahore. He should not be allowed to have any excuse this time to attend our Darbar. Yaqub Shah on hearing these words wrote to his father all about it. Yousuf Shah made consultation with his ministers and advisors and told them that there is no way out except to march towards Delhi because the arrival of Akbar's forces will be a great tragedy for all of us. We will have nothing even to eat. On his decision all the people who were present in the meeting refrained

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the Sultan from proceeding to Delhi. They told him that from the time of Zulchu's attack on Kashmir, the country has not been able to progress to the precious status in absence of a Sultan. Now if our Sultan will proceed to Delhi we will be destroyed completely by Akbar's forces. While the decision of the Sultan to proceed to Delhi was still being discussed it was known that Akbar has proceeded for Kabul. Yaqub Khan the son of Yousuf Shah without permission from Delhi or his father proceed to Srinagar in haste. When he reached Rajouri, Hakim Ali of Nowshera was terrified by his arrival but Hyder Chak consoled him and directed him to proceed to Srinagar. In the meanwhile Yaqub Khan had already reached Srinagar. The Sultan Yousuf Shah was angry with his son as to why he came here without knowledge of Akbar. This action may further instigate Akbar to hate the Sultan. In the meanwhile Hakim Ali (the messenger of Akbar) also arrived in Srinagar. He was provided with all possible facilities for two months to live at ease. The Sultan told him that he will be accompanied to Delhi by his son Yaqub Shah as he is unable to attend the Akbar's court as he has developed some major differences with his army commanders. Akbar after taking note of this plea directed to dispatch Bagwan Dass along with fifty thousand mounted and many more foot soldiers to Kashmir via Baramulla route. The Sultan of Kashmir decided to attend the court of Akbar at Delhi, but all the responsible people of Kashmir preyed Yousuf Shah that he should not proceed to Delhi. They will light Mughal forces tooth and nail even if they will trample over their dead bodies Zulchu has already destroyed our country and it is not feasible to get it destroyed again by Mughal forces. We will fight against Mughal forces in the mountains areas and compel them to turn their back. In the meanwhile the Sultan was informed that the Mughal forces had reached Drung forest area and passed Dachni Pora and Khori Pora area. Yousuf Shah on the false ascension of hunting game reached Baramulla and divided his forces in three groups. First group was in command of Yousuf Khan, Shamsi Chak and Hassan Malik Chadoora, the second Alim Sher Khan Magray and others and the last Yaqoob Khan and other dignitaries etc. They started a full fledged war with Mughal forces with utmost bravery and consistence. It was the month of winter with very cold weather and even the food grains were not handy. Their prices had risen sky high to Rs ten per Kharwar (80 kg). The Mughal and Rajput forces though in large numbers were unable to break the moral of Kashmiri forces. There was so ditch water that the forces had to open out the stomach of horses and camels to extinguish their thirst and eat away the meat for food. The poet Maulana Ahmad has pictured this situation in the words. The forces

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on seeing the early moon would think that it was a piece of bread. They would open their mouth to eat it.

Then it was revealed that Akbar has sent his messengers with a letter to the Sultan where he mentioned to him about atrocities being committed even against revered sufi personalities in Kashmir. These letter were received by Yaqub Khan who handed the letter to his father Yousuf Shah. This message caused grief to all the people Yousuf Shah in-spite of having sufficient forces (Fifteen thousand mounted soldiers, twenty five thousand foot soldiers and seven thousand gunners) joined the force of Mughals. It was under these trying circumstances, Yaqub Shah Chak the son of Yousuf Chak with due consultations with his mentor Baba Talib Asfahani continued to fight with Mughal forces. Mughals were so terrified that they would hide within the bodies of their camels and horses after killing them and would take their meat instead of serials. Bagwan Dass was thus compelled to make peace treaty with Yaqub Shah Chak and returned to his country. When his cavalcade and foot soldiers reached to Pakhli, he imprisoned the Sultan of Kashmir Yousuf Shah and handed him over to Akbar's court at Delhi in 993 Hijri.

Here in Kashmir *Yaqub Shah Chak* the son of surrendered Sultan Yousuf Shahi Chak ascended the throne in the year 1585 AD/993 Hijri and minted the coins along with Friday sermon (Khutba) in Akbar's name. He appointed Ali Dar as his Prime minister. It is said that both the Sultan and his Prime minister were lacking in administrative skills and would not listen to advice of mature personalities. Ali Dar was a habitual drunkard and changing and wavering in his policy which caused embarrassment in executing his orders and instead of solving disputes, created many more. The Sultan in order to attend the marriage of his daughter asked Hussain Khan and Shams Doli to attend the government work in his absence. After his return his Prime minister made a conspiracy to do away with Sultan with Ali Sher Magray, Shams Chak, Mir Hassan of Chadoora and other high-ups and attacked the Sultan when he was at Achbal. The Sultan could not resist the minister's attack and returned to Srinagar in past haste. Thereafter his minister also reached at Srinagar and created disturbances by breaking the bridge on Veyth near Zaldagar. To combat him Yaqub Shah along with his forces also reached at Idgah site to confront him. The minister could not make headway over here and ran away to Sopore along with Shams Chak and other supporters to confront the Sultan. Here also he was defeated and took shelter in the house of a landlord of Barthal. Shams Chak was caught from the Khanqah of Mir Shams-ud-din Iraqi.

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The Sultan then appointed Muhammad Bhat as the Prime minister but took the task of spreading the Shia cult. He oppressed the Muslims of Sunni faith. He did not allow Qazi Musa with the concurrence of Sultan to repair the Jamia Masjid. The Sultan ordered Qazi Musa, who was proficient in the knowledge of Muslim faith and was acting as chief justice, to include "Ali Walh ullah" in Azaan, the call for prayers. Qazi Musa refused his dictation on the grounds that it was against the Sharia to add or omit any word or sentence to the prescribed Azaan or any written order of Quran or Sunnah. The Sultan was so cruel that he accused him of having secret contacts with Shams Chak and martyred him in his open court. He did not only stopped at this illegitimate reaction but tied the dead body of this martyr to tale of an elephant and dragged it all over the city. When the martyr's body reached near his home, his mother came out and covered the body with her *Dupata* (outer garment or stole) and thanked God Almighty that her son has attained martyrdom in the truthfulness of God and uphold the sayings of God and his last Prophet (SAW).

On the very day of the martyrdom of Qazi Musa (900 Hijri) the sky turned dark with black clouds; the storms blow violently. There were shrilling thunder storms after teasing flash lights, which frightened the people. Many people especially children died due to flashes of light and terrific thunder along with the Prime minister Dar three to four men and women were burnt by the thunder storm along with the houses of the Sultan. Qazi Musa's grave is located in Malkah graveyard.

Due to this unholy and selfish act the people of Kashmir began to hate Yaqub Shah and many people due to his tyrannic rule were forced to leave their homeland especially Baba Dawood Khaki who migrated to Multan. Hazrat Sheikh Yaqoobi - Sarfi along with many of his nobles and fakirs (religious mendicants) proceed to Delhi to meet Jalal-ud-din Muhammad Akbar and requested him to save them from the persecutions of the Sultan of Kashmir. They after due consideration came to agree that:

(1). The ruler should not interfere in the religious matters (2). The purchase/sale rates of cereals and food grains should be left in hands of local government (3). The ruler will not make the people as their slaves and take concubines from their subjects (4). People should not be oppressed by the government functionaries (5). The nobles of Kashmir being on discard with each other should not be engaged in governance for the time till they get united. Consequently the emperor of India dispatched Admiral Qasim Mirza along with forty thousand cavalry and twenty thousand foot soldiers to Kashmir in 1586 AD/994 Hijri in company of Hazrat Sheikh Yaqoobi Sarfi and Hyder Shah Chak. On the Kashmir front the Sultan Yaqub Shah

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Chak ordered Nazuk Bhat to deal with day to day affairs of governance and himself proceeded to war front via Hirpora with thirty thousand cavalry and ten thousand foot soldiers. As the nobles and people were fed up with the tyrannical rule of Yaqub Shah especially brutal martyrdom of Qazi Musa (the chief Priest of Jamia Masjid) most of them changed their loyalties towards Akbar's forces. Yousuf Khan was perhaps the first person who after revenging Shias joined Mirza Qasim's (i.e. Akbar's) army. The Sultan Yaqoob Shah Chak directed Yousuf Chak, Reba Chak and Syed Ibrahim Khan to keep a guard on Konabal road. Strangly all their people joined the forces of Mughals, on the foot prints of Syed Ibrahim and others. Ibrahim Nayak and Shangi Nayak supported to guard Sidad road of enemy forces. It was only Qasim Nayak and Hussain Chak who were guarding Pir Panjal road fought against Akbar's army valiantly, but after killing of Qasim Naik his son Zaffar Nayak fought bravely and proved his metal. Then even when Naik fell to the arrow of the Mughal forces, the scene of the battle ground was up set and Akbar's army was in a position to cross Pir Panjal pass. Then Syed Mualis politeness bore fruit when Muhammad Bhat, Zaffar Khan Aalam Sher Khan joined Yaqub Shah at Hirpora. Then at Hirpora the Sultan also participated to fight Mughal forces and they fought valiantly against Mughals. The ultimate result however was in favour of Mughals, that too due to mutual rivalry of rulers and nobles. The Mughal forces then took rest at Shopian for the night and the next day on 17th Ziqad (1586 AD entered Srinagar led by Admiral Mirza Qasim.

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13: Mughal rule in Kashmir

As already indicated that the defeat of Yaqub Shah Chak paved way for the rule of Mughals when the Admiral Mirza Qasim entered the capital of Kashmir i.e. Srinagar after defeating the last in-dependent Sultan of Kashmir in the year 1586 AD corresponding to 17th Ziqad /994 Hijri during the reign of Jalal-ud-din Muhammad Akbar the emperor of India. In the year 1483 AD Babar (Zakir-ud-din Muhammad Babar) was born to Omar Sheikh from the daughter of the ruler of Muglistan. Babar was the founder of the great dynasty of Mughals. After his death in 937 Hijri Himayun took over the charge of the kingship of Mughals but he could not sustain his kingdom and he ran to Kabul after being defeated by Sher Shahi Suri. Then he sought the help from the ruler of Maldev, who also did not accede to his request. He had then to run away to Amarkot. This is at this place a son was born to him in the year 1542 AD from the womb of Hamida Banoo Begum. It is said that he had nothing at his disposal to distribute present on the birth of Akbar. He had a small musk pod with him. Thus was compelled to distribute it to his people and prayed to God that his son's name and fame should spread far & wide throughout India as the fragrance of musk spreads far and wide. There from Himayun shifted to Iran. The king of Iran helped him even monetarily with the condition he will return the money when he is in a position to pay it back. Then Nasir-ud-din Himayun with the help of Shahi Tahmasup of Iran snatch the governance of Kandhar and Kabul. Then Himayun made an attack on India in 1555 AD after the death of Sher Shah Suri. He defeated Sikandar Suri at Sarhand took possession of Agra and Delhi. In next year he suddenly died when he was ascending the stairs of a library room. His son Akbar could not get the desired education as he was left behind in Kabul. It is only in 1554 AD when Himayun conquered Kabul,

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he could see his son. When he conquered Delhi, Akbar was left with his master Beram Khan in Punjab. At the time of Himayun's death Akbar was only of 14 years of age and he was declared as a king by Beram Khan on a wooden platform at Kalanur district Gurdaspur. He practiced as his guardian, at this time he had neither his own army nor the throne. It was due to Beram Khan's efforts that he conquered almost all parts of India and then Kashmir an independent country also.

Turning to Kashmir affairs again all was not well. Mughal forces although Admiral Mirza Qasim Khan took over as a first governor of Akbar for Kashmir. In the long and bloody battles Mughal forces could not find themselves safe except a small area of Srinagar. The Kashmiri forces still were in a position to cause serious loss of Mughal forces by adopting guerrilla warfare and sometimes by direct encounters. Mughal forces during a long time were disturbed especially by youth and the Mughal forces killed many of them after conducting crackdowns after the direct attacks. Shamsi Chak with his handful of Jawans put to death more than sixty Mughal soldiers and his associates killed many more by swords, by batons, by stones and bricks. This news of unrest was communicated to Jalaludin Akbar, who immediately dispatched twenty thousand armed forces in company of Mirza Syed Yousuf Khan Razwi along with Muhammad Bhat the ex-minister of Sultan of Kashmir, Baba Khalil the spiritual head of Shia sect and Yousuf Shah who was a member of armed forces of Akbar at Delhi. The forces of Akbar in company of a landlord named Behram Fayak after crossing Behram Gala and Kanzbal marched towards Kashmir and reached Hirpora village. The Chak forces seeing the overwhelming strength of Mughal forces came out of Hanchak fort and got disturbed. In the meanwhile the nobles of Kashmir made contact with Baba Khalil and Muhammad Bat who were in company of Mirza Yousuf Khan Razvi, were in constant contact of the emperor Akbar and then he (Akbar) considered necessary to march himself to Kashmir along with victorious forces. He reached Kashmir in the year 998 Hijri during his first visit. Sultan Yousuf Shah at this time surrendered before Akbar and the Chugtaie rule (Akbar's ancestor was Amiri-Timur of Chugtaie family) began in Kashmir from this very year. A brief description of Akbar's arrival to Kashmir and visit to various places at Srinagar has been given by various historians in details. Here we may give a brief description of Akbar's first visit to Kashmir after reading the same from the pages of history of Kashmir.

It was the year 1587 AD corresponding to 998 Hijri when Jalal-ud-din Muhammad Akbar made a programme to visit Kashmir. In order

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to construct a suitable road some five thousand stone cutters and road planners were engaged in advance for this purpose in charge of Qasim Khan. A large number of dignitaries were listed to accompany him which included his two sons prince Saleem and prince Murad, Mirza Khani Khanan Abul Fazal and others. The advance party constituted of Qasim Khan along with the armed forces and the essentials. The Haram of the king also accompanied them. They took the Bimer-Rajouri road to reach Thana, situated at Rattan Panjal, which due to its high altitude is a cold place. The emperor seeing the people in a peculiar dress and speaking their own language came to know that the area of Kashmir has started from this very place. When they reached on the other side of Behram galla the Sultan of Kashmir Mirza Yousuf Shah Chak and nobles of Kashmir accompanying him received the royal entourage with due respects. Soon after it began to snow as is common in this month of February. The locals presented *Pulhors* (locally made paddy grass shoes) to the emperor and some of his companions which helped them to walk over thick snow comfortably. Some of the persons especially of India and Punjab could not bear the intense cold and blowing of cold winds. They were perplexed to see this abrupt change and the upward and downward tread of the hilly path. The emperor was much worried especially for the well being of the ladies of his *Harm*. After they reached to a lower altitude the intensity of snow and cold decreased and then the first party reached Hirpora and took shelter under tents already pitched. The emperor directed his son prince Saleem to move and see the condition of the ladies of Harem but he did not take any action when Mire Khani Khanan brought them safely to Hirpora. All the members of the party after taking rest felt that they had really come to heaven where water falls, gushing pure water streams and flowers of different hues and colours on tress bushes and small flowering plants were really representing the heavenly land. At Khanpur the party members were puzzled to see a trembling tree, whose one branch if shaken would make all the branches to tremble. This tree with thick bark and branches is a popular tree called *Aspen tremulous* Linn or *Safedai-i-Larzan*. Proceeding ahead on the right bank of the river Rambiara within thick Kail and Fir forests they reached Shopian town and there from to Srinagar. After fulfilling his cherished desire of conquering Kashmir, it was now turned to a part of Akbar's vast empire and designated as a Suba of Mughal empire from an independent country. The emperor took rest in the luxurious residence of Subedar Mirza Yousuf. Then he was given a brief description about the present position and the difficulties faced by Subedar to tackle the growing uprising by Chaks.

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The officers to help the Subedar were designated as Dewan (chief of the finances), Bakshi (Disbursement of pay), waqa Navees (Recorder of events /News) and Mir Behar (Chief Engineer of water ways). Akbar during his stay toured the valley by especially prepared Shikaras (Boats) about one thousand, although there were more then thirty thousand boats available at that time (Shikaras, Khachus were the only means of transportation besides horses and donkeys during those days). He mostly conducted the tour by river Jhelum in specially decorated Shikaras to Bijbihara, Anantnag (Islamabad) Shuhabuddin Pora, Sopore and Baramulla. In Srinagar he visited Shuhabuddin Pora located on the banks of river Jhelum, a beauty spot during those days, the floating gardens in Dal lake and some garden of fruits and flowers and Nandi Marg. After return from Maraz area the emperor visited Pattan and Bagi-Safa at Satpur, where trees were planted by his subedar Mirza Hyder. He provided a huge amount of money to Mir Sharief and Faizi for distribution among poor and needy people when he saw some people having no food and poor facilities for their shelter. Some people were still opposed to Mughal rule who floated rumors that the emperor of India has started killing of innocent people. He asked his officers to put down rumor mongers. One Adil Khan hearing these orders escaped to South India and other rebels were punished and Akbar directed his officers to be-friend Kashmiri's and afford them a helping hand although there are not so many poor and starving people as in India. Yaqub Shah the ran away Sultan of Kashmir was fed away with his wanderings, some times hiding at some place in Zamindar's house and some times in utter need of shelter decided to surrender before Akbar. For this purpose he sent some people to the emperor and finally asked his brother to contact the emperor Akbar who was told by emperor that his brother Yaqub Shah was forgiven through Mirza Yousuf Khan, the Subedar of Kashmir. The emperor provided him an estate worth twenty thousand. Raja Man Singh was however asked secretly to keep an eye on the activities of Yaqub Shah. The Shah was poisoned by his brother to death in 1593 AD/1000Hijri.

Then the emperor received some complaints about the ill behaviour of some army officers with the local people. To suppress such activities the emperor issued clear orders to all concerned that none of the civil officers and army officers should ill treat or oppress the local people. Anyone not honoring these orders will suffer harsh punishment. After completing his tour to all desired places returned to Delhi via Baramulla along with Mirza Yousuf the Subedar of Kashmir entrusting his post to his nephew Mirza Yadgar. In short the people of Kashmir were happier as they were provided many facilities as they demanded. He brought permanent peace among

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all individuals of locality irrespective of their religious differences. His reformers were instrumental in bringing prosperity among people. The house boats of today are said to be an innovation of Akbar's craftsmen. He was of the opinion of maintaining better road system for the vale of mighty mountains torrential *nallas* and rivers for moving from different places easier and transportation of essentials on pack animals. Shawal industry received a boost due to his patronage. He directed his courtiers to make the Kashmiri shawal due to its warmth and delicacy, an essential part of their official dresses. He came to conclusion that Kashmir is entirely dependent on its agriculture production, so he laid emphasis on laying a network of canals and bunds to provide for irrigation and lessen *Begar* and some extra taxes on non-Muslims. He in order to set right the collection of land revenue on the complaints of Ustad Lavi Najar and Tota Ram, dispatched Qazi Noor-ullah and Qazi Ali. The first step taken was to confiscate all land granted as *Jagir* by previous Sultans and by Mughal subedars. He divided the *Suba* into 41 parganas. To maintain peace in each paragna he recommended to employ local militia as per requirements. Payments of soldiers were fixed and payments were made to them in cash to avoid frauds. The share of state was enhanced to one half from one third and total collection was estimated at 30,63,000 *Kharwars*. The place where the party was camping was lost sight of by calculators (Patan). This assessment was not however accepted by the officials and soldiers and they revolted against the regime under the leadership of Mirza Yadgar, who was declared as Sultan of Kashmir. From the side of Subedar Hassan Beigh and Qazi Ali were not able to nip the rioters in bud which caused their encouragement. Mirza Yadgar started to disrupt peace in Kamraz and blocked the Hirpora road and invaded Srinagar. Seeing the growing desire of Mirza Yadgar he was eager to run away to Delhi when he had to jump in the river of Hirpora filling his many companions but he could not safely move ahead. In Srinagar Mirza Yadgar captured the arms and cash and issued coins in his name as a Sultan. He bestowed honours to his helpers and was sure that during the incoming winter season no one from outside can challenge him due to closure of roads giving him a chance to strengthen his cadres. Hearing this uncertain developments taking place in Kashmir the emperor made plans to travel to Kashmir once again to subdue the rebellion. He made a move in the year 1000 Hijri via Rajouri side Mirza Yadear was perturbed to get the news of Akbar's arrival to Kashmir. He then was taken over by a dreadful disease malaria. He directed Khan Jahan Darvesh Ali to confront Akbar's forces are Rajouri, while from the Akbar's side Sheikh Bukhari with his forces confronted the Darvesh's force. Darvesh after a few skirmishes ran away from the battle field. Akbar's forces then

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reached Hirpora. Here Mirza Yadgar tried his best to confront the Mughal forces even buying some locals. Also the Mughal commanders were able to get some of the employees of the Sultan to his side to help them to arrest Yadgar Khan the commander of Sultan's army. They raided his house during night when he ran away along with his servant Yousuf. Yousuf his servant was arrested and put to death. Then Yadgar Khan was also put to death. In this way the emperor reached Shopian safely. The road due to rain and snow had become slippery. In the meanwhile the *Karwan* saw a mighty old *Bune* (Chinar tree) *Platanus orientalis Linn*, with its hollow base. The emperor along with his 34 companions took shelter in the hollow base of the tree. The emperor was very happy to find out that the trees of Kashmir are helpful to the wayfarers when in need (Refer to my book The Trees of our Heritage chapter-2).

Somehow a rumor was floated that Akbar had ordered killing of Kashmiris on account of their rebellious nature. When he received this news he directed his officers to remove this idea from their hearts by making them their friends and also trace out their mischief mongers who were then punished as per their participation in the crime and the other people who helped the officials were dully rewarded. After a few days the weighing ceremony of Akbar was celebrated. The amount of body weight (Tolandan) was distributed among poor and needy. Abul Fazal arranged free food for about fourteen thousand people.

Then the people around Kohi Maran where the royal forces were staying, complained that the army men are a source of nuisance for households as they were not behaving properly with them and especially their woman folk. Akbar in order to help them directed the administration to take up building of quarters separately towards Nowhatta side i.e. Western side of Kohi Maran duly separated from civilians by high stone walling - This habitation was then named as Nagar Nager. The local people were relieved of the inconvenience. He then visited saffron fields which provided him a great joy. He celebrated *Diwali* also in Srinagar with a great pomp and show. Then an impressive *Darbar* was held on the banks of river Jhelum when lamps were illuminated on the both banks of the Jhelum, house tops and Shikaras. Kashmiri artists and singers were full of warmth and sung many songs with their traditional music. After Diwali festival Akbar married the daughter of Shamsuddin Chak and similarly the daughter of Hussain Chak was given in the hands of Prince Saleem to forget he mistrust and misery of the Chak rulers, ordered construction of a royal palace and a fort on the Kohi Maran under the chief architect Khaja Hussain Kabuli. Raja Todarmal then completed the work of revenue

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settlement. The major portion of revenue item was recovered from saffron cultivation, rearing of silk worms and raising of cattle besides some revenue from *Bed Mushk* (Salix Vermalanis). The crown also visited Zaina Lank constructed by Zain-ul-Abidin the Sultan of Kashmir. He abolished stamp duty in toto.

Yousuf Khan was the subedar of Kashmir for three years and five months. When Akbar reached Lahore in the year 1001 Hijri/1590 AD he ordered *Muhammad Quli Khan* as the subedar of Kashmir. The new Subedar from the experience of past subedar made all efforts to put down with an iron hand all the rebellious forces. He killed all rebellious elements of Dachnipora area, when his chief Muhabatulla called them for interview falsely to provide them government jobs He killed Hussain Chak and Shams Chak through the auspices of Mulla Jamal. The sons of Shamsi Chak returned from India and began to rob the people of their possessions in Lar area with the support of the ruler of Tibet. Afterwards they began to take up the robbery in mountainous area when the ruler of Tibet was dissatisfied with their activities. They looted cattle and belongings of poor people. The subedar laid an ambush for them and killed all of them. Then on the advice of the Subedar; Zaffar Khan was provided with army to put down the mischievous elements in Adwan Sub-division. He was in a position to annihilate all of them including their leader. The subedar was particular to downgrade the Chak community as they were mainly responsible to create trouble and he did his job well to make them to take mean jobs. During the reign of this Subedar it was the inspector of Gardens of Kashmir who successfully conducted grafting of trees which helped in laying of gardens in the nooks and corners of the valley. Thus Kashmiri people were free of disturbances and lived a peaceful life after so many centuries of poverty and tyranny of rulers. The subedar was in a position to take many development works in hand, which did help especially poor people to get their two ends meals. Akbar deputed Khaja Hassan Kabli the chief architect in the year 1589 AD to built a fort and walling around Kohi Maran. For this purpose Akbar released a sum of rupees one crore ten lakh. Due to these development works thousands of men and women who were engaged on this work were in a position to earn decent living and were able not to sleep hungry. The construction work was completed after ten years in the year 1598 AD along with Nagar Nagar (the soldiers colony) South western side of hillock.

It was in the year 1005 Hijri that a man named Ghor who declared himself as the son of Mirza Sulaiman of Timur dynasty (i.e. Akbar's dynasty) made efforts to cause disturbances in Kashmiri mountainous areas. He for

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this purpose raised a large army secretly from the groups of Badkhshis and some Kashmiris. In the meanwhile the emperor Akbar chalked out the programme of visiting Kashmir third time. When this announcement was received by the Subedar (Provincial chief), the Ghor and his army men became panicky to the extent that some of his close associates caught hold of him and presented him to the Subedar Muhammad Quli Khan. The Subedar imprisoned him upto the time the emperor Akbar reached to Srinagar in the summer season through Hirpura Devsar, Anantnag and Onta Bhawan. At Srinagar the subedar informed the emperor about the activities of the imprisoned Gohar. When the emperor ordered that this person (Gohar) should be put to death for his nefarious activities and disturbing the peace in Kashmir. A complaint to the emperor was made by some local Zamindars regarding the cruel behaviour and embezzlement of public money. He ordered punishment of such officers on spot. He also ordered non payment of government share from some poor cultivators. Soon after arrival of Akbar to Kashmir a severe famine broke up here. Akbar ordered to replenish the food stocks from Punjab and other places outside Kashmir and it is stated that he directed to feed the hungry people (more than 80,000) free of charges at Idgah site on every Sunday and thousands of masons, carpenters, stone dressers and Mazdoors were engaged in construction work of Nagar Nagar to enable them to purchase some food items apart from obtaining some fruits and vegetables from forests. The construction work though started earlier and a palace was built which had (it may now seem an exaggeration) three thousand ladders. The emperor was very happy on seeing this palace. He also visited Zaina Lank, a special ship (a big boat bigger than House boat especially designed by the engineers which was used for a special tour of the emperor and his entourage through Veyth (i.e. Jhelum). He celebrated the birth of *Veyth* as festival on 13th Bahadoon along with Kashmiris and ordered to illuminate the river banks, mountains, pleatues, peoples and government houses at the cost of emperors expenses. He ordered construction of a special palace of wood and held a grand *Darbar*. He was very happy to see the grand Bune (Chinars) trees and ordered plantation of these trees on both sides of main roads to afford solace to travelers especially during the hot season. He especially laid a great garden near todays Dargahi Sharief of Hazratbal and asked the administration to plant *Bune* trees and provide the trees milk instead of water till these grow up as the trees. This garden was then named as Baghi Naseem (For further details please read book "The Trees of our Heritage by M.S. Wadoo Chapter-2).

During his stay in Kashmir the emperor was of the view that *Tibete-Khurd*, *Tibete-Kalkan* are part of Kashmir as also the Kishtwar. Due to

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famine conditions he was not in a position to dispatch a large army to conquer these areas. Instead he deputed his capable counselors to controlling Mini-Sultans of *Tibet-Khurd*, and *Tibet-Kalan*. Talib Asfandi and Muhammad Quli Kashmiri was sent to me Ali Ray the controller of *Tibet Khurd*. Ali Ray in the meanwhile captured *Tibet Kalan* as well. Before the party of Ayub Beigh, Ayub Kashgari, Mirza Kohiltash, Abdul Karim Kashmiri along with other dignitaries were able to reach Tibet Kalan. Ali Ray who was now the controller of both of the Tibets began to lay hand on the adjacent villages of Kashmir to accumulate more money. When the information reached to the emperor Akbar, he immediately directed the governor of Lahore to dispatch three thousand cavalry along with five thousand foot soldiers. When these troops reached Kashmir, more soldiers joined them from here. The result of this action turned out by running away of Ali Ray without offering any resistance. Thus both the Tibets fell in the hands of the Akbar's Kashmir. Then the daughter of Ali Ray was married to the Prince Saleem on the request of Ali Ray.

During his visit there were two Europeans named Father Gerome Xaviour and De Gois the Botanist on visit to Kashmir. They collected many specimens of plants, trees, herbs and shrubs of medicinal value and some plants used as vegetables and fruits in wild.

As the revenue collection from the people was done in an unplanned, manner in Kashmir mainly due to the whims and wishes of Rajas and Sultans. People were hard pressed and some times most of their produce was forcibly snatched from them leaving them in scarcity conditions. Akbar after due thought and as per complaints received, he sent Qazi Ali and Qazi Noorullah to set right the revenue settlement. After reaching Kashmir they were not in a position to take up the settlement because of some bottle necks. They wrote a detailed report to the emperor in this connection. Akbar on his part deputed Hassan Beigh and Sheikh Umiri to help Qazi Ali's team. As per their directions Qazi Ali brought under the government control all settlements of revenue which had been offered by previous rulers to their favourites. Payments of salaries to employees and soldiers were ordered to be paid to them in cash to do away with the embezzlement by accounts officers. The mischief mongers were however not in favour of the orders given in this context. In his second visit the emperor Akbar who had then been made responsible to undertake revenue settlement in Kashmir was in a position to include silk worms animal husbandry (cattle development) Saffron within the main head of revenue collection, apart from the revenue from agriculture lands and abolished payment of tribute and stamp duty. In his third and last visit it was decided to leavy two *Traks*

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(10 seers or 9.331 kgs) of produce to the treasury for one *patta* (0.40 of *Bega*). The produce included wheat, barley, mustard etc. From the *Kharif* crop harvested in autumn two tracks for every Kharwar of paddy, pulses, muthi and Mash was to be paid as share of the ruler. Akbar finding out that the people were in a habit of taking mostly rice as their staple diet he ordered recovery of only 12 lakh *Kharwars* of paddy. It is stated that during Akbar's rule the number of flowers which blossomed from one plant of *Kesar* increased to eight flowers from three flowers. From previous regimes to the period of Mirza Haider's *subedarship* it reached to abnormal high to twenty eight *Traks*. On account of earning more income by cultivators of this species of high medicinal and spicy value the share of crown reached to ninety thousand *Traks*. The cultivators of *Bed Mushk* (*Salix caprea Linn*), also provided revenue to the crown as already indicated. Previously the collection officers while cleaning saffron flowers would usurp half of the money (generally young men) were forceably engaged on government works without paying any wages (*Begar*) and who would not like to work as such were made to pay bribes to concerned government officers to let them off. Also the officers on tours to the respective areas where provided all essentials by the employees of that area after collecting double of these requirements from the people. The people were engaged in supply of wood from forests and carrying of the bedding and other belongings of officers from one camp to another without payments of wages.

Akbar paid good bye to people of Kashmir when he returned from his last visit to Kashmir via Pir Panjal mountain (i.e. Mughal Road) after four months stay. As the subedar of Kashmir Muhammad Quli Khan had served the people of Kashmir in his best capacity and put down the rowdy elements with an iron hand during his tenure of eleven years. Akbar replaced him by another Subedar named *Mirza Ali Akbar* in 1601 AD. He was in a position to peacefully rule Kashmir for sometime then the period of tragedy which occurred in the valley was a great famine due to untimely rains which washed away almost all crops due to floods. Most of the houses of the people were also damaged severely and canal system was also disrupted. In these sad state of affairs the emperor Akbar made arrangement to transport and distribute huge quantities of food grains from Sialkot and Lahore to give relief to suffering masses. He also opened free Langers and job opportunities for poor people. The emperor Akbar was all praise of the Shawls woven by the Kashmiri artisans along with paper machie works and wood carving crafts when these articles were presented to him by the son of Yousuf Shah the Sultan of Kashmir. The emperor was at that time eager to include the independent country of Kashmir in his dominion. He had invited Yousuf Shah to see him at Delhi

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but he did not like to go there and sent his son instead. Thus Akbar turned hostile against the Sultan in his heart. Therefore when Raja Bhagwan Daas was sent to Kashmir along with mighty forces, the Kashmiri valiant soldiers defeated the Mughal forces to the extent that Raj Bhagwan Daas was compelled to sit on a negotiation table with Sultan Yousuf Shah and after discussion they mutually agreed that

1) The coins will be issued by Sultan of Kashmir on the name of emperor Akbar and also the Khutba will be recited on Friday prayers on the name of emperor.

2) The complete evacuation of forces of Mughals will be effected from Kashmir.

3) The Sultanate of Yousuf Shah will be reverted back to him after attending the Darbar of Akbar.

Raja Bhagwan Daas took Yousuf Shah to Lahore with great honour and good will and presented him to Akbar. He also presented the mutual agreement arrived at and fully recommend to ratify the agreement by Akbar. Surprisingly the emperor against the hopes of Raja Bhagwan Daas, neither ratified the agreement, nor allowed Yousuf Shah to take seat of Sultan but arrested and imprisoned him is year 911 Hijri. Raja Bhagwan Daas became furious enough thinking this act of Akbar was against the signed documents by him with the Sultan of Kashmir. He tried to assassinate himself and pierced a dagger in his stomach against the insulting the Raja. Fortunately he was saved from the imminent death. It is stated by some historians that the idea of arresting Yousuf Shah was to teach a lesson to him to act as a noble and good administrator as a Sultan and not to spend people's money in singing, dancing in wine parties and do not take care of his people. He was then released in 996 Hijri and handed over to Ram Daas Kachwa duly chained and then remained under the supervision of Todar Mal. In the meanwhile Raja Man Singh returned from Kabul and with his recommendation Yousuf Shah was honoured and provided five thousand *Mansab* and sent to Bengal along with Raja Man Singh on the head of armed forces and here he was again a brave commander and he was again a brave commander and he contributed a lot in taking part in fighting against Prince Saleem when he revolted against Akbar. An episode has been recorded by Abul Fazal in *Akbar Noma* that when Yousuf Shah was the ruler of Kashmir, he was so arrogant that he pushed one of his queens from the window of a high building causing her instant death. When Akbar was on a visit to a high building of Sultans Kashmir, he pointed but a building and told his companions this must

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be the building from the window Yousuf Shah pushed down his wife to death. On an enquiry the saying of Akbar was found to be correct and it is stated Akbar was not happy with these insane activities of Yousuf Shah. Yousuf Shah along with his family and other Chaks were in the hold of Delhi government. Besides five hundred *Mansab* he was provided a sum of Rs 2500 which was not favourable to him. Also he was not allowed to return to Kashmir. He passed the entire remaining life in exile, he developed a great stress in his mind. To add to his worry the heat of Bihar added to his woes. He would always mink about his pet wife Zoon (Habba Khatoon). With all these hard pressing factors, he turned up to be a complete insane person and lost his life of stress and strain in the year 1001 Hijri and was buried in Patna District. Here in Kashmir her beloved wife was upset by his constant absence. She had now nothing to do with this world. She roamed in mountainous areas and forests. She even reached Gurez mountain when her husband and she had spent some days at Dawar and Yousuf Shah named this mountain as the Habba-Khatoon mountain. Here at the base of this mountain a spring of pure water gushes out even nowadays in this Kishenganga /Neelam valley. While moving day and night, she would repeat the melodious song: *Nad Layey – Miyni Yousufo Walo* (I am searching and calling You, loudly - come to me oh my Yousuf- come to me).

The emperor Akbar is stated to have floated a religion of his own called *Dini Illahi*. Some details as available in some histories of India are:- 1) There is only one God, He is the God of all the people. 2) Akbar is a calipah of God. 3) The people who accepted his religion *Deni-Illahi* had to prostate before Akbar. 4) This religion allowed to worship the sun, the moon and stars. 5) The members of this religion had to submit their everything to Akbar. 6) Taking of non vegetation food was prohibited. 7) The member of this religion was allowed to marry the woman of any faith provided the woman is not barred to observe all the fundamental customs of her faith. 8) No one was forced to enter in this religion, with the result that only 18 people accepted it, in which Birbal was the only Hindu member.

Thus this religion was not in tune with Islamic faith as enshrined in Quran and the teachings of Prophet Muhammad (SAW). The helpers of God and their characteristics, behaviour and secret of success as enshrined in Quran are:

1) In case God bestows me power of governance to them on earth, then their personal feature of character should be humble and instead of *Fisk* (A) A rebellion of God. (B) Evil doers - *Fajoor* (C) Arrogance - *Kiher*

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Garoor, they should always be engaged in praise of God and continue Nimaz,

2) They should not waste the wealth bestowed to them by God in enjoying themselves and wasting it, but spending the amount in *Zakat* and *Sadakat* and helping the poor and needy.

3) Their government should encourage the people who use their precious time promotion and propagation of good deeds and strictly discourage all acts which are forbidden by Quran and Prophet Muhammad (SAW). The Islamic government should work under these principle directives enjoying the right and forbidding the wrong is an essential duty of Muslim Ummah (Surah 22. Ayat 41). Our Lord let not our hearts deviate now, after you have guided us. Grant us mercy from your own presence: for you are granter of bounties without measure. Those who rejected faith, neither their possessions nor their numerous progency will avail them any profit against Allah. They are themselves but fuel for fire. Their plight was not better than the people of Pharaoh and their predecessors. They denied our sign and Allah called them to account for their sins. For Allah is strict in punishment. Say to those who rejected faith "Soon you will be vanquished and gathered to hell an evil bed indeed".

The mighty Akbar was in a position to do away with a lady named Anarkali who had laid her love lore around Prince Saleem son of emperor Akbar enjoying, singing and dancing with Price Saleem. It was during the year 1605 AD i.e. after 4 years of Subedar Mirza Ali Akbar's tenure that Akbar breathed his last at Delhi. Saleem his son after wrestling and striving with his other claimants of throne was in a position to occupy the throne. It was then eight days after the death of Akbar that Prince Saleem taking the title of *Jahangir* sat on the throne of Delhi in the year 1605 AD 114 Hijri. He after looking after many affairs paid his attention to his Subedar of Kashmir. First of all he replaced Mirza Ali Akbar by Nawab Qalibih Khan as new Subedar (Governor) of Kashmir.

The account of the rule of Jahangir has been described in the book Tuzki Jahangir. Jahangir was very much interested in the natural beauty of his country. That is the reason he visited the valley five times in the year 1029 AH, 1032 AH, 1034 AH and twice in 1035 AH. He took great interest in the warfare works. At his death bed also when his near and dear one told him as to what is most dearest to him, he quickly remarked "*Kashmir Degar Neasi* i.e. Kashmir nothing else. A Dutch man while serving in East India company, has remarked that when the hot season begins to increase in Delhi from the month of April, the body of Jahangir seems

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to be burning due to the consumption of very strong drink and opium especially during his youth and reached Kashmir in May to the soothing air and the brilliant flowers of many hues and colours, lush green valleys meadows, Nallas, rivers and numerous Springs with crystal clear pure water, which comforted ones soul. He took special unrest in warfare of his subjects although his companions were hard pressed due to the dearness of all commodities as compared to the plains of Punjab and Delhi due to barricades of huge mountains.

In his first journey in mid March 1602 AD/1029 AH, Dilawar Khan the Subedar (Governor) of Kashmir received him at Shuhabudin Pora. Here he came to know that the Raja of Kishtwar has rebelled and declared himself independent. He ordered the Subedar to proceed to Kishtwar along with ten thousand cavalry and foot soldiers. After a brief fight the Raja was arrested and presented to Jahangir. The emperor found him a well behaved person speaking Kashmiri and Hindi fluently, doing Hindu dress. He was given garden for his misadventure and was respected. His two children were employed by the emperor. The emperor gives description about the city of Srinagar, general description of the valley. He was in praise of the tulips (Mughal) which were grown on the rooftops of houses, after laying of wooden planks, *Betula Bhojpatra* sheets and more than a foot of soil. He says Brahmins and Muslims wear a similar dress. The religious book of Hindus are in Sanskrit and the Hindu Rajas have raised strong temples with heavy stones from base to tops. On the sides of Kohimaran (Hari Parbat) castle constructed by Akbar laid with grand garden here. Jahangir on a visit to the source of the Veyth (Jhelum River) traveled by boat upto Pampore. On reaching Verinag by horses, he found that the construction work ordered by him when he visited the area with his father is nearing completion. The construction he writes in 27 yards long in spherical (Curved) shape and 50 feet deep with 44 arches. The date of completion has been written on a stone in Persian language i.e. 1029 Hijri. He also ordered laying out of a beautiful garden along with a canal in centre on North side to allow smooth water flow. After return from Verinag a devastating fire broke out in the city which engulfed more than twelve thousand houses along with Jamia Masjid. Jehangir ordered reconstruction of the Mosque on spot. Queen Noor Jahaan also ordered reconstruction of Khankah at Zadibal and a strong mosque at the Khanqahi Mulla. All these 3 structures were completed within 5 to 7 years to the satisfaction of the inhabitants. Besides he ordered construction of buildings for the residence of the Mughal rulers and their touring associates which were so accommodative and strong to with stand heavy snowfall and rains. While returning via Thana to Rajouri, he wrote that

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a rich man is called as a Raja. Although the people are Muslims, yet they observe Hindu traditions. They exchange daughters i.e. marry them to Hindus and vice versa like Hindus they are in the habitat of burning the wives of Muslims husbands, on the death of their husbands as the Hindus are habitual of cremating wives of deceased husbands. He ordered to ban marrying of Muslim woman to Hindus.

In his second visit in 1623 AD, when Atiqullah was the Subedar of Kashmir, found that every thing was going on properly. He enjoyed his stay of four months and returned though the Mughal road. After two years he again came for a visit to Kashmir to avoid scorching heat of plains. He stayed at Bhimber for hunting the game and celebrating Nowroz at Jogi Basti. Although the road was cleared by snow by the brother of Hyder Malik of Chadoora but it was again blocked due to further snowfall making Jahangir to take up the Phalki road instead and was in a position to visit Gulmarg and the enroute sites. After stay of six months he left for Lahore after seeing the saffron blossoms at Pampore. In the year 1035 Hijri/1626 AD he came to Kashmir and stayed here for a short time. Then in the beginning of the year 1036 AH/1627 AD he again visited Kashmir because he was not healthy and cheerful as before in the plains and thought that he will recover in the soothing of Kashmir, but on reaching Kashmir it was found that his health did not improve but deteriorated to the extent that he was not able to ride on a horse, as such he was forced by circumstances to move about in a palanquin. Soon after when his health improved to some extent, he made his mind to return. He stayed at Baramulla for hunting. By choice a boy who had caught a deer wanted to present it to Noor-ud-din Jahangir who was staying down below in a camp on a plain area. Unexpectedly the rope tied to deer snapped when he pulled the dear and the boy fell down the steep slope and was found dead just near the camp of Jahangir. Seeing the chance death of the young boy the emperor became so sad that his health deteriorated to the extent that he went into Coma. The persons accompanying him made immediate arrangements to move him to Delhi, but he died in the way somewhere below *Noori-Chamb* a precipitous slope with crystal clear waterfall where his queen Noor Jahan would often stay to take a bath, hence named as *Noori Chamb*. Then they reached to an open area some three miles away from Rajouri town, where his internal organs were taken off and buried because of the fear that the body may smell odd. This place was then named as *Chingas* which is nowadays on the main Rajouri Jammu road with a building constructed in lime mortor by Shahi Jahan-chings in persion refers to internal parts of human being including intestines (*Antidiaan*). His rest of body was taken to Lahore and buried at Shahdara. His date of death has been recorded

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in a Persian couplet - *Khird Guft Jahangir az Jahan Raft* common sense indicated that Jahangir departed from this world. His son Shahi Jahan build a tomb covering his grave.

During Ahmed Beg Khan's governorship from year 1615 AD (1024 AH), the dreaded plague over took the valley which killed thousand of people. Even Hassan Shawls family was completely wiped out. After 40 days of clearing the ground calamity came to an end. During the period of Dilawar Khan a garden on the banks of Brari-Numbal was laid by Jahangir on Dilawar Khan Subedar's name. On winning Kishtwar he awarded golden robes and remitted one years revenue to this subedar and remitted one years revenue to this Soba. In the time of Iradat Khan's governorship (1620-1622 AD) an attractive, magnificent monument along with a charming garden around it was completed by him. The artisan was reward handsomely, but the hands of the carpenter were severed lest he may not be in a position to construct any other structure like this in future. Then came the *Aetiqad Khan* as the governor of Kashmir who ruled the country for eleven years i.e. from 1622 AD (1031 AH - 1043 AH). He being a Shia by faith hence the Chak's who had been put down during the governorship of Muhammad Quli Khan returned to Kashmir and began to cause trouble again. Syed Abul Muali also came to Kashmir. All the Chaks in Kashmir attended to him and began to oppose the atrocities committed on them. Receiving this information he dispatched him to Delhi for taking further action by Jahangir. Then he was given a grade of soldier in Sindh province and his brother Syed Ibrahim Khan was also bestowed an estate at Banoh. Both of them lived there for rest of their life. It is also said that this *Subedar* confiscated many gardens with trees, many villages, forests, saffron fields of Sunni Muslims and a new tax payment of hefty sum to meet him (Salam Nama). Although Jahangir came to Kashmir during his tenure, he could not take any action because his pet wife who was a Shia patronized him. He even worked as a Subedar in Shahi Jahan's time for three years when on a visit by Shahi Jahan to Kashmir his atrocities were exposed and he was dismissed in 1633 A D. In case Shahi Jahan emperor would have not taken action at proper time the country have turned into Shia cult upto 75% of its population with due support of queen Noor-Jahan and such like Subedars of Mughal empire. Mughals themselves were neutral in this divisive role of the two sects.

Abul Muzafar Shuhabuddin - Sultani Khuram Shahi Jahan

Shahi Jahan had to come to Delhi from Decan area and during the struggle for taking over the reign of emperor had to eliminate all the

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claimants of throne especially Noor Jahan who became the queen of Jahangir. She was daughter of Mir Gayasudin of Tehran who came to India with other people due to utter poverty. His wife gave birth to a daughter while on his way to India, who was called Noor Jahan on marriage to Jahangir. It is stated that she was a very beautiful woman and managed to kill Sher Afgan her husband and then married him. Jahangir would say that I have sold my kingdom to my beloved queen for a cup of wine and a dish of soup. It is stated that she invented the scent of roses. She was in a position to get her daughter Ladily Begum from Sher-Afgan married to the younger son of Jahangir - Sheher-Yar with the intention to capture the throne after death of Jahangir. Actually the elder son of Jahangir named Khurram was really the claimant of throne. Thus there was a rift between Noor Jahan and Mahawat Khan the chief of the armed staff who favoured Khuram as actual occupant of the throne. Thus mere was a great blood shed due to the war of occupation of throne. Most of the princes who raised their head against were crushed by the help of Mahawat Khan and then executed the rest. Than Khurram occupied the throne in 1627 AD under the title of Shahi Jahan. Previously it was customary that the participants of the inaugural ceremony had to prostrate (*Sajdah*) the ruler the new ruler abandoned this procedure as it was against the tenets of Islam to prostrate against anyone except *Allah* (The God). New coins were formulated which contained the name of first four Caliphs of Islam Hazrat Abubakr, Hazrat Umar, Hazrat Usman and Hazrat Ali on one side and that of Shahi Jahan on the other side. He then provided Noor Jahan Begum who was his step mother an estate of fifty lac for her permanent settlement and did not allow her to meddle in the affairs of governance. Then he put down the civil disobediences by crushing the mischief mongers. The magnificent throne was completed at an expenditure of twenty four carores of rupees. He is stated to be a great builder and inclined to lay beautiful gardens. The red fort Delhi, Moti Masjid, Taj Mahal at Agra, Chandni Chowk Delhi, Jamia masjid Delhi, Nishat Bhag and Shalimar Bagh at Srinagar Kashmir and Shalimar bagh at Lahore. As he had visited Kashmir along with his father Jahangir, he was well versed with the difficulties being faced by the common man at the hands of the subedar Itiqad Khan though this governor remained incharge of Kashmir affairs during a part of his time also, Yet when he received complaints against the high handedness of this governor he removed him without any delay, and appointed Zaffar Khan as new Subedar (governor). He ordered to abolish many oppressive taxes like collection on Saffron. On Begar basis (i.e. non payment of wages to labor engaged) Full tax of 4 dams per kherwar of Shali. Rasum of two goats to be provided to the officers engaged on collection of 75 dams was

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reduced to 60 dams on a young shikari, 12 dams an old and only 36 dams on a boy.

To increase the fruit production the habit of the revenue collectors to usurp most of the fruit without any payment was completely banned and the Subedar was in a position to introduce grafting of fruit trees with better quality and taste of fruit. Cherry and grape cultivation was more than doubled by this process which helped the fruit growers to fetch more income. The Subedar laid out many beautiful gardens around Dal lake to adorn its surroundings.

Under the orders of Shahi Jahan, Sahabi Quran the Subedar brought under his control the area of Baltistan ruled by Abdal. The area had become a den of Chaks. Abal was therefore replaced by Muhammad Murad which was not however favoured by the emperor.

During the governorship of Zafar Khan the animosity between Sunnies and Shias in a mulberry garden at Maisooma Srinagar which caused a great distress in the city. The favourable and good omen for Kashmir was the second time arrival of Hazrat Aishan Khawaja Khawand Mehmood who stayed at the garden of Hussain Shahi Chak (presently Ziarati Naqashband) Khawaja Bazar Srinagar and then brought all the material from Asham Khanqah to this place and constructed a grand Khanqah at this place (which exists here even nowadays) in the year 1042 AD. Then he proceeded to Lahore. Here the governor of Kashmir tried his best to make the people effluent and live a honorable life. As he could not manage to give ample relief to the people during the famine he was called back after two years of his stay and he departed to Lahore with a heavy heart. Then Hassan Beg was deputed to Kashmir as a governor in the year 1059 AH. During his period Shahi-Taban came to Kashmir first time in they year 1043 AH, second time in the year 1048 AH and third time in the year 1060 AH. The Baghi Farah Baksh i.e. the first part of Shalimar Bagh i.e. upper portion (*Baghi Faiz Baksh*) was completed by Zaffar Khan subedar on the instructions of Shahi Jahan in 1040 AH and joined it with the lower portion of garden (Shalimar Bagh). In between the two he laid a strong rectangular tank fitted with 132 fountains with a sight seeing building on strong pillars and clean and heart rendering portions in between. The length of the both parts of the garden is 1770 feet or 540 metres. The length of the canal upto the walling at the lower end pitched with stone flooring is about 36 feet in width i.e. about 11 metres. The governor also laid out a garden at Zoonimar on the banks of Anchar Sar on the directives of Shahi Jahan in 1043 AH and another garden from Bota Kadal (Bridge Tibetans) to Amda Kadal on the Southern

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side of Nalla Mar in the year 1044 AH. The reign of Sultan Murad Baksh culminated in one year because of his atrocities on the people. Zaffar Khan Ahsan was also the governor of Kashmir when Shahi Jahan came to Kashmir on his third visit in 1055 AH when he visited Ahrbal waterfall. Zaffar Khan wrote a *Masnavi* "Haft Manzil " and presented It to emperor. The two poems are Oh my God till Kashmir is alive (on the earth) I may not be allowed to remember "*Khurasan*".He also laid out Bagi Zaffar on canal, thus the site became a beautiful garden to be visited by thousands of people. After him the younger son of Shahi Jahan Murad Baksh was appointed Subedar of Kashmir in the year 1051 AH. He committed a mistake of marrying the daughter of Shah Abad (Doru) and was thus recalled after one year only. Similarly Murad Khan became Subedar after him and was replaced by Zaffar Khan after one year on second term. He occupied the seat for four years. He died in the year 1073 AH in Patna. Then Tarbiat Khan took over subedari of Kashmir in 1057 AH. During his time a famine broke up which cause great distress. People could not get grains from no place, directed the princes, queens and other rich people to donate money to alleviate the sufferings of the people. The subedar tried his best to maintain peace in the Suba, but was recalled due to famine condition back in 1059 AD. Then Lehan Hassan Beigh took over for 2 years. He constructed a garden at Nowshera - Bagi Hassan. He was recalled because of the poor performance in combating the famine conditions. There after Ali Mardan Khan took as the Subedar of Kashmir *on second term* in 1061 AH. On these terms he designs and the buildings. He build his residence house on the foundations of Sultan Badshah's gardens at Nowshera. Here he raised fountains after laying out a canal. In Telbal village he laid out a beautiful garden with fountains and planting of the trees of Chinar (Bune), willow, Bed Mushk, poplars and fruit trees. The Telbal Nalla coming in between the garden was decorated with greenery. The garden was fortified on all sides with strong walling. The Nalla would provide clean and healthy giving water to all during this period especially in summer months. As he was the subedar of Lahore as well, he would reside at Lahore in winter months. He was a luxurious subedar. An awful incident during his reign was the burning to death his secretary named Mahadev due to the protests of people on account of non-province of food items to them during famine. The leader of the protests is said to be Khawaja Mam. A compliant on account of this untoward happening was received by the emperor Shahi Jahan. He called for the complaints to Delhi in order to get a factual report. Besides other people Mulla Yusuf Kawoosa the president of Kashmir suba was interrogated by the emperor. In the reply of his second question, he (to save the both sides) said that the

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fault lies neither with Mahadev nor with people In the death of Mahadev. The emperor was furious and told him that it means that the emperor is responsible for this heinous crime. It was indeed a fault with me that I have rebelled you the old and senseless person to speak the truth but you have failed to satisfy me. Hearing these hard words of the emperor Mulla Yousuf Kawoosa was dumb found and he died soon after this incident. This Subedar was then replaced by Lashkar Khan in the year 1068 AH who made his all efforts to satisfy the needs of the people. During his rule one Kharwar paddy (2.50 maunds) would be sold at the cost of a poultry bird. On the Northern side of Dal lake he build water reservoirs (tanks) to feed the fountains. This garden became a picnic spot of the local people. It is recorded that during this period the river Veyth (Jhelum) got frozen in the winter months to the extent that fully loaded horse would cross over the river from one side to another with ease.

When the emperor Shahi Jahan was informed that a group of people attacked some houses in Kabul lead by Malik Aurang and took away a stone from Baber's grave, he personally made a journey to Kabul. He deputed Dara Shikoh to Kandhar where the king of Iran had made his way and also deputed Murad Baksh to Balakh to rest the area from intruders, but both Dara Shikoh and Murad Baksh could not settle the matter. Then the emperor was compelled to depute Aurangzeb to conquer these countries. Aurangzeb did not only conquer these areas but was successful to align many areas of Deccan with the empire.

In the last days of Shahi Jahan due to constant illness, he could not attend the duties properly. He asked Dara Shikoh to look after the day to day affairs of the country. This caused some distress to other three sons and Shahi Jahan. Dara Shikoh to calm down Aurangzeb and Murad Baksh deputed his forces to crush them but he (Dara Shikoh) was defeated by the deo and he ran away. The two princes then came to Akbar Abad fort. Here Aurangzeb made house arrest of his father in the year 1658 AD and Shahi Jahan remained in this condition for about 8 years after taking over of Aurangzeb as the emperor of Mughal empire. Then due to failure of his kidneys Shahi Jahan breathed his last in the year 1076 AH. Aurangzeb had done a favor to his father by way of constructing a mosque for prayers for him and a slab fitted with mirror on a wall through which he could see the Taj Mahal, the grave of his beloved wife Mumtaz Mahal. On his death he was also buried in Taj Mahal on the side of his wife.

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NOTE: If one makes a plan to visit Taj Mahal and Akbar's fort Fatehpore Skri and enter the cell where Shahi Jahan was imprisoned he can even today see a clear picture of Taj Mahal through the mirror fixed in the wall. On our tour to Taj Mahal and the Akbar's fort in the year 2000 AD, we were able to see Taj Mahal through mirror clearly.

Abul Muzafar Mohiuddin Muhammad Aurangzeb Aalamgir

There were four sons of emperor Shahi Jahan i.e., 1) Dara Shikoh, 2) Shah Shuja, 3) Aurangzeb and 4) Sultan Murad Baksh.

1) Dara Shikoh is stated to be having a limited vision of future. He had priestly altitude. He was in his youth fond of having company with Fakirs, Sadus, Jogis and the people having affinity with narcotics. He translated books from Sanskrit to Persian. He was a disciple of Lal Berag. He would like Hindu Dharam, he was a pet son of his father Shahi Jahan.

2) Shah Shuja: He was a noble and peace loving prince. He was a follower of Shia sect of Muslims faith. He was a habitual drunkard.

3) Aurangzeb was having sharp senses. He was a brave man. He had a keen Judgment and thought. He was reserved in his speech and actions. He was strictly obeying Islamic *Sharia*. He was a deceive man, very shrewed but cruel. His some decisions were not liked by his advisors especially by Hindu leaders and Rajputs.

4) The fourth son Murad Baksh was a good warrior and brave man. Simple in habit but the habit of his drinking of wine had made him a miserable prince, ever changing his stance due to influence of wine.

The news of Shahi Jahan's illness was concealed by Dara Shikoh, lest it may not spread far and wide, Shahi Jahan seated Dara Shikoh on the peacock throne. When the news was leaked all the princes were alerted and they began to wage a war of succession. Dara Shikoh was the first prince who declared independence in Bengal and marched ahead with a strong army towards Agra. His son Sulaiman Shikoh confronted Shujah at Bahadurgarh Banaras and defeated him, who ran away towards Bengal. Meanwhile Aurangzeb also arranged armed forces in Deccan and associated Murad with him on the condition that he will be the ruler of Kabul, Punjab, Gujrat and Kashmir and rest of the India will be under Aurangzeb. Then the joint forces of Aurangzeb and Murad advanced ahead. Dara on the other side also advanced with strong forces under the command of Jaswant Singh. They came at confrontation at place in Ujjain called Darmath. The result of this confrontation turned out to be

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in favor of Aurangzeb and Murad, but Dara Shikoh did not allow him to entangle in this war of succession. Dara came forward single handed to fight Aurangzeb. A fierce battle between the brothers took place near Samors Gad in the year 1658 AD. The result of the war turned out in favor of Aurangzeb and Murad combine. Dara Shikoh ran away from the battle field. After this conquest Aurangzeb conquered the city of Agra. He now wanted to enter the Akbar's fort to find out his father Shahi Jahan but he found the main gate locked. Then Aurangzeb ordered to snatch the water supply to the fort. Then Shahi Jahan was compelled to open the door and to see Aurangzeb. It is stated that Aurangzeb sent his son Muhammad who imprisoned his grandfather in a room as per directives of his father as already stated. On the other side Dara Shikoh reached Delhi, where he tried to fight Aurangzeb third time but he was not in a position to fight and ran away to Lahore. From here he ran away to Sindh and stayed at the house of Malik Jiwan the Subedar of Sindh, who handed over Dara Shikoh along his son to Aurangzeb's forces, who imprisoned them and brought to Delhi. After a few days as per the orders of Aurangzeb they were seated on an elephant after turning their faces black and paraded on the streets of Delhi in a shameful manner. Then Dara Shikoh was imprisoned for some time and then ordered to be taken out without knowledge to anyone during the night and put to death.

Dara Shikoh was sent by Shahi Jahan to Kashmir as a governor, as already stated. He constructed some buildings out of these Pari Mahal near the Chashmashashi is an attraction of the visitors even now. He also laid a garden at Bijbihara and planted Chinar (*Platanus Orientalis Linn*) i.e., Boneh trees in this Dara Shikoh park. One of these trees was considered to be biggest *Boneh* tree till about 2000 AD when this writer after research of more than thirty years found a much bigger and older tree in good shape at Chattergam in the premises of mosque of Syed Qasim Sahab (RA) Khumaini park district Badgam (Peruse details in the book "The trees of our heritage chapter-2 and the book "Meri Kahaani" vol I pages 564, 565, 566 and 567) my award winning Publications.

After taking over Agra Aurangzeb celebrated victory over Dara Shikoh at Mathura. Here Aurangzeb played a dirty trick against his brother Murad who was promised a share in the government. Aurangzeb made Murad to take heavy drink of wine which caused him unconscious, thus making it easy to get him arrested and sent him to prison at Gwalior. Then for Dara Shikoh he ordered his removal from Prison silently after 3 years and put him to sword, Shuja tried to regain the kingship once again in the year 1659 AD and collected some forces. He tried to face the commander

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in-chief Mir Jumla. He could not face the onslaught and ran away to Arakan. Then he was reported to be untraced after his through search by Aurangzeb's forces and intelligent agencies. Now the ground was clear after slaying his brothers with treachery. He ascended the throne in the year 1658 AD. It was in the year 1659 AD (1069 Hijri) that Aurangzeb turned his attention towards the governance. Then Lashkar Khan the governor of Kashmir was recalled and in his place Aurangzeb personally appointed Aetimad Khan as subedar of Kashmir in the year 1071 AH. He was a man to provide justice to all irrespective of different faiths. He would give due respect to the learned man. He was known for his knowledge of religion and governance. He constructed a house on eastern side of the buildings constructed earlier by Iradat Khan governor in Jahangir's rule at Nowpora. He was recalled in 1073 AH and a new governor the son of Ali Murad Khan named Ibrahim Khan was sent as governor. He remained here for one year. During his period a distasteful incident took place on account of mosque and graveyard of Syed Muhammad Jamaluddin Muhahdis (Hadith traditions of Prophet Muhammad (SAW) supplementary to Quran) were taken control by Shia sect forcibly. The Sunnies on the other hand took the possessions of their places forcibly. When the governor - a Shia did not take any action in this regard. This episode started from Hassan Abad when Abdul Shakoor and his son quarreled with a Sunni. The city experienced bloodshed and took ugly turn when the son of Habibullah Nowshehri (RA) Baqa Baba (RA) set on fire the houses of Ibrahim Khan. Ibrahim Khan subedar imprisoned all those people responsible for setting fire. When this news reached to Aurangzeb, Ibrahim Khan was terminated from service and a new governor Hafiz Ullah Khan was appointed. The term of Ibrahim Khan culminated after 8 years. The governor was summed by the emperor to attend his court at Lahore along with the imprisoned Kashmiris. These were released by the orders of Aurangzeb and they then came back to Kashmir. It is stated that Aurangzeb visited Kashmir only once in 1664 AD \ 1075 AH from Lahore along with army of five hundred elephants and five hundred palanquins with great fanfare. The *Karwan* (congregation) stayed at Rajouri for four days. While advancing ahead they reached the mountain side of Ali Abad, when an elephants (Shikoh) foot slipped on the side of a deep gorge. Due to this fall, pull and push some of the army personnel along with some queens also perished in this grave accident. This caused pain and distress to the emperor Aurangzeb (compare with the Hindu ruler Mehrkul (740–670 BC). The emperor decided not to visit Kashmir and left the place after staying for three months. Then a new governor Islam Khan come to govern Kashmir in the year 1074 AH. His actual name was Mir Zia-ud-

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din. He remained in service of the emperor through out his life. He was a poet with "Wala" as *Takhalus*. He constructed a new mosque at Idgah after razing the old mosque built by Ali Shah brothers of Zain-ul-Abidin in 870 AH. The compound of the mosque was full of mulberry trees. He cut down the mature trees, leveled the ground and planted Chinar (*Boneh*) trees instead. Now the mosque is called Aali Masjid and has been decorated and fenced with iron fence. He was on of the caliphs of Mujadad Alfi Sani. He died in the year 1074 AH as a Nizam of Akbarabad. Then Syed Khan (actual name Mirza Saifullah of Badakhshan) become the subedar. He was a ferocious but well disciplined man. He would conduct measurement of lands and rendered changes in recipts. This was evidently against the Muslims theology. He had a good habit of entertaining the guests. When a Hindu complained that a Muslim Muhammad Sadeq has caused serious injuries to him, he ordered to flog the culprit which caused his death on reaching to his home. During his reign he conquered Ladakh. The ruler named Dolda Bekhmal converted to Muslim religion (Islam) then he constructed a Jamia Mosque at Ladakh. In other episode Sheikh Abdul Rashid Chikni who lived after arriving Kashmir in a cave and would pray to God day and night was while going to Charar-e-Sharif rebuked by Hussain Malik Chadoora of Shia faith and used very odd language against the three Suhaba of Prophet Muhammad. He presented the case to honorable court. The judge ordered punishment to Hassan Malik. The subedar on the plea from the relatives of Hassan Malik delayed the execution of the orders of court and presented the story of the case to the emperor Aurangzeb. The emperor called the both parties to his *Darbar* and after detailed discussion retained the punishment ordered by Lashkar court judge (*Qazi*). Thus Malik Hussain Chadoora was killed. After this episode Saifullah Khan was replaced by Mubazar Khan in the year 1078 AD. He being a Syed lived a simple life and would attend Jamia Masjid for prayers and would honour his guests with open heart. A fault with his own Uzbuk was they were very mean fellows with unclean tongue and habits, would do such deeds that the local population began to hate them and even some people were also killed in the skirmishes. This news reached to the emperor and he dismissed the subedar after three years of governorship. During his reign the king of Kashgar left his throne due to differences with his son and proceeded to perform Hajj. Per orders of emperor the subedar made his stay at Kashmir comfortable and provided a cash amount of Rs 50,000 and also presented gifts and gold and silver utensils and proceeded with him to Delhi. A severe earthquake jolted the houses in Kashmir valley in 1080 AH but no damage was reported. Then Saif Khan arrived Kashmir second time as the governor. At this time he

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stayed at Watnar in a fully decorated house. He now tried his utmost to rehabilitate the paddy fields. He laid a new village named Muhammad Abad and made it a flourishing village. The *Veer* (water blocking bund to raise water level in river Veyth) at Safakadaal was laid and completed during his reign.

In the year 1080 AH an earthquake shook the houses in Kashmir. However no damage to life and property was reported. On receiving Jinab Arif Amjad Mehboob-u-Samad Murshud Nawaselatana Ilal-lah Sheikh Saifuddin Muhammad with his son Mian Muhammad Qutub, the subedar made all efforts to make their stay comfortable. He housed them near his own residence i.e. at fire place of Dara Shikoh. He would personally come here to make them comfortable and be benefited by their wise discourse and would provide them all daily requirements. Then another party of the great sufis under the leadership of Hazrat Sheikh Abdul Ahad paid a visit to Kashmir they included the great religious personalities as Sheikh Muhammad Murad, Maulana Abdul Rashid Zargar and Allma Maulana Muhammad Hyder Bij. Saifuddin Khan worked as a Subedar of Kashmir this time for two years (Hassan Shah has written 3 years). The next Subedar who came to Kashmir in the year 1083 AH was Iftikhar Khan who remained on this past for four years. He took his residence at Mirza Muhammad Saleem Kashgari's house at Sangeen Darwaza. He raised a new mosque near the graveyard of Mulla Parsa who had come from Bukhara to Kashmir. He was buried at Nowshera. He was a famous teacher and a priest respected by the people and the government officials. During his rule a fire broke out from Kawdara which turned about 12000 houses to ashes, which included the Jamia Masjid Nowhatta (3rd time). The emperor Aurangzeb on hearing the news sent his engineers to rebuilt the mosque and wanted to know from the Subedar whether the Chinar (Boneh) trees planted in the compound of the mosque are safe or have also been burnt. The Subedar in reply informed him that the Chinar trees are safe. The emperor was happy and wrote back that mosque can be constructed within a short period of time, but it would take lot of time to beautify the mosque with Chinar Trees. The mosque was constructed now on solid foundations, stronger and charming in view. The next Subedar Qawan-uddin Khan arrived in 1086 AH and took his residence in the grand house of Mirza Saleem. He was the brother of Caliph Sultan the Wazir of Shah Sulaiman of Iran. He made the cap for the first time to hide the face of culprits facing death sentence on gallows. He laid a garden and constructed a building near Idgah Srinagar, the land was purchased after paying due amount to the land holders. It is stated that severe fire broke in the city during the last phase of his subedare known as Kawdara fire.

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During his period the famous Muslim scholars Muhammad Shereif Dah Bedi and Khawaja Muhammad Sabir paid a visit to Kashmir and spread the knowledge of Islam far and wide. After passing three years of Subedari he handed over the garden laid by him along with the building to one of the Mansabdar's (Manager's) of Kashmir namely Abdul Majid. This garden was therefore called by the people as Baghi Majid afterwards. He returned in 1678 AD from Kashmir to India in the year 1678 AD. Then Ibrahim Khan was send to Kashmir as Subedar in the same year. It was his second time to become subedar of Kashmir. He did not behave as a notorious ruler this time but tried to alleviate the sufferings and difficulties faced by people in the first five years. Then in the year 1680 AD/1094 AH, the valley experienced constant and incessant rains for almost one month. The floods due to rains caused the houses of the residents to get washed away. Houses solely constructed by wood floated in the river like boats and the residents in these were crying for help. All the bridges also were washed away. Water channels at most of the places were cut off and leaked adding to the already dangerous flood conditions. Agricultural lands along with hill slopes were eroded and turned to barren lands and deep gorges. Thousands of people and countless animals were killed. Other areas which were not effected by floods suffered by earthquakes. The houses got severe cracks and many more were rendered to rubble. The road ways (Kaccha during those days) were severely effected by wide and deep gorges making one difficult to move from one place to another. Big trees in large numbers were uprooted. Thus the people were punished by me God Almighty for their faults for more than one month. Soon after the Qulmaqs of Kashgar hill people came down in large numbers and attacked the ruler of Tibet. The ruler requested the emperor of India through the subedar of Kashmir to help him to face the invaders. Aurangzeb Aalamgir ordered the armies of Kabul and Kashmir to make advance to Tibet under the command of Fida Muhammad Khan, the son of Ibrahim Khan along with the Khans of Kabul. After some skirmishes the invading Qulmaqs were defeated. Thus Fida Muhammad Khan returned victorious along with hostages, cash and kind to Kashmir. After this good news a very ugly situation was manipulated by the subedar, when one Abdul Shakoor resident of Shia Muhala Hassan Abad caught hold of Sunni named Sadeq and beat him to pulp on some personal discord. Both Sunnies and Shias gathered on spot to find out the actual position. They were discussing the issue when some youngsters of the both parties turned rash and began to fight. The subedar arrived on spot to enquire the case, who instead of settling the matter added fuel to fire by siding the Shia group by taking the culprit Shakoor and his aides to his house.

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Qazi Muhammad Yusuf arid other Sunnies were much disturbed by the action of the subedar and his one sided action. They asked the subedar to hand over the culprit to them but could not be successful due to adamant behavior of subedar. Then they decided to take direct action by making the Hassan Abad the residential place of Abdul Shakoor and set whole of the Mohalla on fire. Hearing this news the subedar overacted by ordering his army to accompany him to Hassan Abad to give relief to Shias. Also the Khans of Kabul army accompanied him. On the other side Khawaja Muhhammad Yousuf Dehbedi and his party including Kh. Muhammad Sabir, Mirza Saleem and Mirz Halim Beg Kashgari attacked the Shais and Fida Muhammad Khan and his helpers. This caused bloodshed and loss of many lives of both parties and rioters and other mischief mongers tried their best to escalate the situation to help them to devour me probity of commons. The subedar was very much upset by this bloodshed and rioting. He was compelled to hand over Shakoor the culprit to the rioters. These people killed him along with his sons. At this grievous situation Qazi Muhammad Yousuf was very much worried and terrified and made his way to his home. Then Muhammad Tahir asked the people to refrain from killing people and made the atmosphere peaceful. As the people were very much disturbed by killing of their near ones, they instead of acting at his advise looted his house. The people also caught hold of one of the leaders and preachers of Shias namely Baba Qasem and killed him. Hearing this gruesome incident Fida Muhammad Khan could not control himself and he came out once again to fight the culprits along with his army. The two waring groups packed attacked each other near the house of Mirza Saleem causing death of Mirza Saleem one Baqa Baba the relative of Khawaja Habib-ullah Nowsheri supporters set on fire the residence of subedar. This action further enraged t he subedar. He ordered Qahira army to arrest the rebels. They arrested Qazi Muhammad Yousuf Khawaja Lala Ganai, Kh. Haji Banday, Kh. Qasim Langar and other Sunni nobles.

This situation was brought to the notice of the emperor Aurangzeb. He wrote to subedar to come to Lahore along with all arrested personnel. At Lahore he after careful study of the events ordered dismissal of Ibrahim Khan and posted Hafiz Ullah Khan as the subedar of Kashmir as this subedar had acted against Islam and killed many Muslims.

Hakim Sarmad Majzoob

This is in reference to the writings of the book "Dabistani Mazahib" by poet Mulla Hassan Fani, a close friend of Hakeem Sarmad Majzoob, Some historians as Shah Nawaz Khan have claimed that this book was

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written by Zulfiqar Khan Ardastani. The present researchers have made it known that this classical book was written by Kaikhsru Afsandiar Parsi (of partisan faith) Others say that this book was written by friend of poet Mulla Hassan Fani. Hakeem Sarmad. Sarmad was basically a Jew of high ranking community distinguished as *Rabi*. Then he converted to Islam and learnt all about this faith, philosophy governance, from Iranian scholars and law makers Lilo Abdul Rehman, Abul Qasim Finderski, and Mulla Sadra. Then he crossed over to India. Here he stayed at Hyderabad, when he had the opportunity to come into contact with Mulla Hassan poet in the year 1057 AH. Soon after in the year 1058 AH Aurangzeb Aalamgir adorned the throne of India. This emperor was all out to turn the government functional as per the *Sharia Muhammadi* (the body of Islamic law). The emperor was all against the behavior of the Majzoob i.e. nakedness of Sarmad, as it is an un-Islamic Act. He deputed Mulla Abdul Qavi to ask Sarmad to put on clothes. While discussing this topic, Sarmad replied in a quatrain "Satin is more powerful" - one mighty upper one has turned me to a fingerling. He has taken away two sips of wine from my hand. He is in my lap, still I am in search of him. An opprobrium has turned me naked. This quatrain answer was not sufficient to declare Sarmad as an un-Islamic mince (an Infidel, kafir). They then asked him to read out the Kalima {the basic slogan of Muslims i.e. *Laillaha Ila Lah* (There is no God except God Almighty)} Sarmad recited *La illaha* only and told the audience that he still has found a negative and when I will find a positive of which I am in search of I will recite *Illal-Lah* as well. On this explanation the Islamic scholars issued a Fatwa (verdict) that Sarmad should complete Kalima. But Sarmad did not act on their dictates. Only a second day he was arrested and taken to Jamia Masjid Delhi to end his life. While the killer put the sword on him for killing, he murmured "come (my killer) I know you" and recited 'I opened my eyes from the Adamical (like naked Adam) sleep. As soon as I opened my eyes, I saw the darkness of dispute still continuing, therefore I again closed my eyes (today) and slept peacefully".

Most of the learned men have concluded that the killing of Sarmad was undertaken by the emperor due to the fact that Sarmad had close affinity with Shahanshah's elder brother and the pet son of Shahi Jahan Dara Shikoh. There were many Majzoobs they claim even then in Delhi and other places at that time roaming in the country, but no one even paid an iota of attention towards them.

It is also stated that the sister of Aurangzeb Roshan Ara was traveling towards Lal Qila in a palanquin. On her way in Chandni Chowk she saw Sarmad sitting on a side of the chowk. She asked one of her servants to tell

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Sarmad to pray for her stay in heaven after leaving this mortal world. In reply Sarmad told her messenger that he will pray for her heavenly abode on the condition that she will provide him with a small package of tobacco (as Sarmad was fond of smoking). She according to his terms provided him a package of tobacco through her messenger.

During the same night in a dream the emperor was shown the splendor of heaven with running water in canals and the house constructed and decorated with jewels and diamonds fully furnished. He also saw a beautiful house and asked the angles for whom this house is reserved. He on raising his head found the name of her daughter engraved on it. While raising his head he woke up and was surprised enough. In the morning he called up his daughter who recited him the whole episode. Then the emperor called Sarmad to his chamber after reciting Fajar prayers and requested him to pray for his permanent next life in heaven (a blessed place). Sarmad gave a tough reply to him and told him that his daughter without seeing the blessed and eternal living place was eager to move to the blessed place. As you have already seen the blessed place in the dream, you are now hankering to be one of its posses. I think that you will not now have the opportunity to reside in this place of plenty. Besides you have completely disowned the preachings of Quran when you arrested your two brothers after their defeat in wars and the other in the intoxicated condition permitted by you and then shamelessly killing them after sometime. As you know that as per Quranic directives an arrested foe is not to be killed (Ref. 47.6) Then he asked the emperor to lift the portion of flooring just in front of him. When it was lifted the emperor was aghast to see the severed bodies of his three brothers and the springs of blood still oozing out of their slain bodies and a blood channel flowing down. He told him that it was for God Almighty alone that he may forgive you or not on account of these sins crimes.

Emperor Aurangzeb Aalamgir

Aurangzeb Aalamgir was born in the year 1628 AD (1028 AH) at Dohand in Ujjain. From the young age he was a very intelligent and a brave man. From the very day of a young prince he undertook with great satisfaction all the missions assigned to him by his father for example he won over Balakh and Kandhar and Subdued the culprits in Deccan who were the cause of great disturbances to the empire during previous years. At a young age he was posted as a viceroy of Deccan in 1636 AD. Afterwards the viceroy of Gujrat from 1645 to 1647 AD and then of Multan in 1647-1648 AD. In the year 1658 AD after imprisoning his father and defeating

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two brothers and dislodging the other (see details in the text) became the emperor of India in the year 1658 AD upto 1707 AD i.e. for 49 years. Out of these years he passed a period of 23 years (1658-1681 AD) in northern India and 25 years (1682-1707A.D) in Deccan and died also on Friday on 20* Feb 1707 AD as per his prayer to Allah in Deccan. Thus lived a life of 79 years (1628-1707 AD). (not a period of 91 years as claimed by some historians). An amazing story as told by Khawaja Abdul Gaffar Dahbedi reveals that the emperor while on war against the king of Turan to Conquer Balakh. At the peak stage of the war, Aurangzeb dismantled from his elephant at the *Zuhar* prayers and joined in Nimaz without any fear or fret in the camp nearby when he was only thirty years old. All the persons engaged in the war were perplexed. The king of Turan after seeing this daring act by his own eyes was perplexed and he offered the hand of peace. During his reign he put a halt to all un-islamic practices (bidats) and brought the governance in tune with in fold of *Shariat* (the body of Islamic religious law). The emperor would not sit idle but would study the Islamic books and take lessons from these for good and just governance. The book "Fatawai Alamgiri" has been compiled with great care and caution to collect all religious laws of Islam along with other important topics. At times he would himself write the holy Quran and would earn some money by its compilation for his personal expenses. He at his last stage would cultivate a piece of land to earn some expenses to spend on his cloths and food. He would recite Nimaz in Jamia masjid on Fridays with masses. He would observe strictly the fast during the month of Ramazan. He would pray to God that he should depart this world on Friday and should die as a *shaheed* (martyr). He would regularly pay zakat every year and sadaqat year round to needy and poor people. When some people complained that the water mill of an old woman has been put to halt by the concerned officers because of the noise factor, the emperor expressed his desire to restore the water supply to the mill immediately and sent her some food during the night hours. He ordered that this old lady should be brought before him a palanquin to find hers living condition. When she arrived in the morning the emperor solved the problem of the marriage of her daughters and sons and provided her enough money to live a better life. The emperor was always busy to propagate Islam in the country. Even he dismantled the places where *Shirk* (praying other than God) was promoted as opposed to the Deen-illahi of Akbar. Some historians have said that Akbar sold Islam for governance and Aurangzeb weekend the Mughal rule and promoted Islam in India. He challenged all the mutinies like that of Jats, Marathas Sat Namies in Chatersal, Bundelkhand, Sikhs, Rajputs. Although these mutinies were suppressed by him yet his weak successors had to face odds

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to curb them afterwards. He spend 23 years in Deccan when he was in a position to conquer the three states of Bijaypur Golkanda and Marhata. The first two states were governed by Muslim rulers (Shias) and the third by Marathas. The two Muslim states were powerful enough to halt the onslaught of Marathas, hence Mughal rulers were not threatened by Marathas. When these two states came under the Mughal rule the barrier between Mughal rule and Maratha state (which also was conquered) proved to have vanished. These Muslim states which integrated in Mughal dominion were not satisfied. They were more friendly to Marathas and Marathas even gave refuge to Aurangzeb's son Akbar when he revolted. Marathas even recruited the Muslim soldiers in their forces, hence the Mughals had to face serious difficulties in future to control the onslaught of Marathas (For further details (see page) has no place here except to shrink in the earth (die). All the nobles who were arrested were set free with honour. Thus the rule of this Subedar got terminated after eight years in 1686 AD (1089 AH).

Hafiz Ullah Khan on resuming the office cleaned the suba of all mischief mongers and rebels. After two years he received the order to conquer Jammu where the Raja has rebelled against the emperor. He ordered Abudl Fateh Dewan to work as Subedar in his absence. Hafiz Ullah Khan after conquering Jammu went directly to Delhi to meet the emperor. In the year the acting Subedar was also recalled to Delhi in 1689 AD. when Sheikh Abdul Fateh replaced him as the acting Subedar. During his period people had to face an acute famine due to early snowfall. Then in the year 1690 AD (1102) Muzaffar Khan was sent as the Subedar of Kashmir. This man was so oppressive and tyrant that he received the old cruel taxes once again. He would tear 1/4th of Quran, when a person would claim to be owner of holy Quran and give proof of it as a tax (i.e. seven and a half $7^1/_2$ chapters). The emperor Aurangzeb after receiving complaints of his bigotry and got proof of his tyranny on the people he was dismissed in the year 1692 AD (1104 AH) and was replaced by Abul Nassar Khan. This Subedar was a very cruel man and people were made to suffer by his mischievous deeds and orders. During his time one Rustum Mantu spoke impiously against the first three caliphs of the Prophet Muhammad. The Sunnies became aggressive and sued him for causing great injury to their religious belief in the court of Qazi Abdul Rahim Mantoo. The Qazi after hearing both the parties issued a futwa (an edict of Muslim law) that Rustum Mantoo should be murdered. Then the orders of Qazi were carried out. In other odd happing a man from some unknown place named Mir Muhammad Hussain Sabzwari came to Kashmir and begun to show miracles to the people after staying at

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the base of Kohi Sulaiman near Drugjan. The people who came in large numbers to see this man performing miracles exaggerated his activities and helped him monetarily. This behaviour of the people made him proud of his activities. One day during the fasting month of Ramazan the people gathered to see his miracles when suddenly the sky turned dark due to thick clouds and heavy rainfall. The darkness made the people to think that the time of breaking the fest has arrived, hence they broke the fast and went to have *Nimaz Magrib*. Alter prayers the sky turned clear of clouds and the sun shine refreshed the people of the cold and rain. The people believed that this unusual phenomenon has taken place due to the miracles of this so called magician Sabz Wari. The religious preachers however dismissed the sayings of people that the phenomenon was due to the magic wand of this earthy man. They cited so many examples when this types of happenings have taken in the past as well. They made a plea to the centre to do away with such a man who plays with the settlements of people. They further blamed this so called magician of false tricks which have made the people to lose one fasting day. When the report reached to the emperor, he immediately ordered that this man should be exiled from Kashmir. This order was then carried out by the Subedar. Hence the valley got rid of sycophants. The subedar was then recalled after a rule of about one year in 1698 AD and replaced by Fazil Khan. His name was Mirza Burhan and worked as Fazil Khan. His period of governance (Subedari) was marked with public welfare. He first of all abolished all the draconian laws perpetuated by previous Subedars, who were arrogant and the foes of local people. It is this Subedar who included the local people in *Manasabdari* system. At Haft Chinar he build schools and *Hammams* (Hot baths) and also at Hassan-Abad, Jogi Lanker inns (Rainawari) and new (Naie) Masjid. He laid gardens and inns on roadside to facilitate the travel of the people. Due to the infightings and bikering between the Mian Shah Swar Beigh, the commander of artillery forces and Khawaja Tahir Begh Dehbedi, it was on the eve of Eid when people assembled to pray at Eidgah and congratulate each other in the year 1700AD /1111 AH, when Khawaja Muhammad Tahir pretending to pay Eid greetings to Miaan Shah Swar, shot him dead by a pistol fire, which caused his on spot death. When his brother Momin Beg saw Mian Shah Swar falling down, he also shot down Muhammad Tahir at that very time turning the happiest day gloom for all the people assembled.

A far reaching eventful happening which marked the subedari of Fazil Khan was the arrival of the *Moie Muqadas* (holy hair) of Prophet Muhammad (SAW) which was obtained by Khawaja Noor-ud-din Ishbari from Bijapur after making payment of a large amount. Kh. Noor-ud-

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din Ishbari died there and his body was then brought to Kashmir along with the *Moie Muqadas*. Thus one poet (Kalandar Beigh) has said that due arrival of Moie Muqadas in Kashmir, the Kashmir has turned into Madina. The holy relic was kept in a wooden box, a large number of people accompanied it and wanted to have it on their heads but only some of the people were in a position do to so. Hazrat Sultan Khawaja Ahmad Yasvi (whose detail description is given in the book "*Hazrat Khawaja Naqashband* (R) *aur treeqate Naqash Bandia* (by Abdul Rehman Kondu of J&K Islamic research centre, Srinagar). Remained in *Muraqaba* (deep devotion to God) when he sighted Prophet Mohammad (SAW) and told him that these are his hairs of right head side.

The holy relic was kept in sage custody afterwards in a specially constructed mosque near the Chinar garden raised during Akbar's time called Naseem Bagh and whole of the surrounding area was named Hazratbal about six kilometers north of Srinagar.

The subedar was a scholar and ruled the country sincerely and was a wise man, a capable Muslim, would make it a point to enter the Jamia Masjid for Nimaz prayers, when he was at Srinagar. Then to grain spiritual bliss, resigned in the year 1701 AD.

He was followed by Ibrahim Khan at a third time to take the charge as a subedar. Although he was of the Shia faith and caused sufferings to other faith but at this time he treated all the Muslim equally. On an eventful day his spies presented to him a man thinking him to be the brother of Aurangzeb i.e., Shuja. The noble Subedar set him free after seeing him in a painful condition and a dejected brother of the emperor. After sometime in the year 1702 AD Arsala Khan the ruler of Kashgar came to Kashmir to arrest his son who had rebelled against his father. Due to the differences in the point of view with the Subedar Ibrahim Khan, he was angry with the Subedar and wrote a lengthy letter to Aurangzeb complaining about spending a huge amount of money ferociously, recovery of less revenue on mean excuses etc, in such a way that he expected his evident and sure dismissal. Contrary to his expectations the emperor wrote back that the subedar is a careful man, who also cares for gaining peace and tranquility in the life hereafter. So I am not in favour of your allegations. He asked Arsala Khan to attend his Darbar instead. Then he ordered that the army of Kabul should be provided to Arsala Khan to tackle the issues with his son. After this episode Abdul Fateh Gojri turned rebellious in Poonch area, but the subedar calmed him by arresting him and restoring peace in Poonch as well. He remained subedar of Kashmir and was transferred from here to rule Ahmad Abad in the year 1706 AD/ 1118 AH.

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Nawazish Khan, the next Subedar of Kashmir was appointed in the year 1706 AH, but he could not reach Kashmir immediately, he asked Mulla Ashraf to work on his behalf as deputy subedar in addition to his duties as Sader Dewan. On the subedars further delay one Khawaja Abdulla Dehbadi was asked to take up the job of deputy subedar. After just a months period or more he made a journey for Kashmir. On reaching Baramulla he was informed that the emperor Aurangzeb has died. In the meanwhile Muhammad Mu'azams Shah the son and their apparent also heard the news of the death of his father Aurangzeb. He sent a special messenger to the Subedar to attend him at Peshawar along with his officers. Nawazish Khan did not obey his orders on the pretext of immanent rebellion in Kashmir in his absence and also the hilly nature of Kashmir. Till he received a permanent order from the new emperor, he did not go Srinagar but stayed near Idgah in a building and then alone took the charge of Subedar. He ruled for about one year with justice in a peaceful atmosphere. He was transferred in the year 1708 AD i.e.,1119.AH.

Muhammad Mu'azam Shah was the second son of Aurangzeb was appointed as a heir apparent when his elder brother died. After returning victorious from Deccan and Iran he wanted to take over as an emperor and rebelled against his aged father. Aurangzeb to teach a hard lesson of life to him sent his forces against him. When he was defeated arrested and then imprisoned. After remaining in prison for seven years, the emperor his father forgave him of his disobedience and asked him to take over the charge of Kabul, Peshawar, Lahore and Multan. He held this charge till the death of his father. As indicated above he left Peshawar soon after hearing the death of his father towards Agra. On reaching Lahore he was told that that his younger brother Azam Shah has been declared as the ruler of the country. He on his part took the seat of the ruler at Lahore itself and proceeded ahead to Akbar Abad with a large number of forces. In the battle he defeated his younger brother's forces and killed Azam Shah himself in the battle. He thus celebrated another festival when gaining the crown of India on 1st of Muharram 1119 AH/1707 AD, where he awarded his helpers and nobles gifts of great value and prized robes and renamed himself Qutab-uddin Muhammad Mu'azam Shah Aalam Bahadur. He was a good brave man but would not take care of administrative affairs of his country which had expanded during the reign of Aurangzeb. He was born in the year 1643 AD/1053 AH and died in the year 1712 AD/1124 AH at the age of 69 years leaving four sons behind (1) Sultan Mu'azuddin (Jahandar Shah) (2) Sultan Azim-uddin (Azim-ushan) (3) Sultan Rafiul Qadar (Rairul Shan) (4) Sultan Kijasla (Jahan Shan). As is a compulsion with the sons of Rajas and Sultans, all of them wanted to take over the

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crown. The first son Sultan Mu'azuddin (Jahandar Shah) occupied the throne. Muhammad Mu'azam Shah was generous enough to take care of the sons of late Azam Shah and appointed them on high official positions to live a happy and honourable life. The Subedars who were appointed during the rule of Shah Alam Bahadur are:

Jaffar Khan replaced Nawazish Khan as the Subedar of Kashmir in the year 1708 AD/1119 AH. Due to certain reasons he could not come to Kashmir personally and in his place Khawaja Abdullah Dehbedi performed the activities of the subedar as a deputy subedar. When the subedar arrived after sometime he changed the just and fair administration and began impose many new restrictions. He was a heavy drunkard and was responsible for many evil and shameful acts. People made hue and cry but the subedar was as adamant as ever. Then the general public were furious against the advisors and high ranking officers who were working on the orders of this drunkard. Then they set on fire the houses and offices of these people. God only was to decide the fate of this ill charactered subedar, when he died on account of excessive drinking after misrule of one year and three months in the year 1709 AD/1121 AH. His relatives carried his dead body to India. During the period of the absence of a subedar, the officers and nobles entrusted the subedar to Qazi Muhammad Farooq who was known as Arif Khan as well. Qazi Hyder/ Qazi Khan the chief justice in a case was compelled to order death sentence to a woman from the place of Pakhli, when she confessed to have committed a crime which amounts to death penalty. In spite of repeated reminders to her to think once again what she is saying in court and she repeatedly confessed the crime having been committed by her. Qazi Haider was a resident of Kashmir in the court of Aurangzeb Aalamgir. He died in the year 1709 AD. His dead body was brought to Kashmir from Delhi and buried in the garden (now turned to graveyard) in Bachpora main in northern end of Srinagar city. Then after the death of Jaffar khan Ibrahim Khan son of Mardan Khan was posted as subedar of Kashmir 4th time. He was a capable man of integrity and honour. Unfortunately he died within three months of taking the charge of subedar, thus depriving the people of Kashmir of his fair and faithful dealings. After his death Nawazish Khan became the subedar of Kashmir at a second time in 1709 AD/1121 AH. Till he was able to report at Srinagar he asked Qazi Muhammad Farooq alias Arif Khan to work on his behalf as deputy. When he came to Kashmir he asked Arif Khan to continue as his deputy because of his honesty and integrity and helping the poor and needy. He recommend to the emperor of Delhi about his good and honest working and the emperor Shah Aalam Bahadur awarded him with the title of Amanat Dar (maintaining honest dealings). During his rule

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excessive and continuous rains and stormy winds caused great damage to agriculture crops and many buildings. Soon after another calamity i.e. fire broke out at Safa Kadal Muhalla, which caused destruction of about forty thousand houses, which could not be built afresh during the tenure of this subedar as he was recalled and another subedar Inayat ullah Khan appointed in his place. He is stated to be a Khansaman (chamberlain) in the year 1711 AD/1123 AH. This subedar also wrote to Arif Khan (Amanat Dar) to continue as his deputy and he was honest to his duties and to his master. An awful happening of blaspheming of the holy companions of prophet Muhammad (SAW) by one Khalil Beg took place and after through probe Qazi Muhammad Akram issued a *Futwa* against Khalil Beg and he accordingly was put to death. In an another agony during the rule of Jaffer Khan a Pandit Sur Warash who was a clerk in Jaffar Khan's time was a cruel man and oppressed of the local people. Then during the charge of Amanant Khan they made an attack on him but he was not harmed as he converted to the Islamic religion along with his family through the auspicious Khawaja Aftab Ahmed Naqashbani. The acting subedar died after performing his duties at this first time for nine months only. The subedar then chose his son-in-law as the new deputy subedar named Musharaf Khan. In the meanwhile the emperor Shah Aalam Bahadur died in the first month of the year 1124 AH. The new emperor Mu'azam Jahandar Shah continued Inayat Ullah Khan as the subedar of Kashmir, thus his duty continued to look after the affairs of valley for further three months, when Inayat-ullah came to Kashmir to work as subedar himself in the year 1124 AH. During his period Raja Muzaffar Bamba of Muzaffar Abad rebelled against the subedar's rule and capture the areas of Karnah and Wardah of the Kashmir territory. Inayat ullah Khan invaded him. Inayat-ullah Khan was the son of a Kashmiri, whose mother Maryam Bibi became the tutor of Zain-un-Nisa, the daughter of Aurangzeb, when the emperor visited Kashmir, Inayat ullah with his mother's influence reached the Darbar of Aurangzeb and it was due to his hard and sincere efforts that he was posted as the Subedar of Kashmir.

At Delhi Muhammad Muaz-ud-din Jahandar after killing his brothers and other princes captured the throne in the year 1712 AD (1124 AH). He was born in far off Daccan in the year 1663 AD/1072 AH. He in haste made Zulfiqar Khan as his minister who had given his full support to this prince to occupy the throne and Asifdulah as his solicitor to deal with legal matters. He posted the son of subedar of Kashmir (i.e., Inayat ullah Khan) named Hidayat ullah Khan as his deputy minister and bestowed the title of "Saad ullah Khan" to him and continued his father as the subedar of Kashmir. During his short period of rule of two years Syed brothers named

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Syed Hussain Ali Khan and Syed Abdullah Khan became all powerful and the actual ruler was simply a pawn in their hands. It was the cunning tactics of these brothers that they became the prime minister and commander in-chief of armed forces. After the death of Aurangzeb they became forceful to the extent that they were the king makers. These two brothers were responsible in making and toppling of four Sultans one after another and finally to end the Mughal rule. It were these two brothers who managed to kill the emperor Jahandar Shah, who in order to crush the rebellion of the ruler of Bengal named Azimushan-Farukh-Seer after defeat had to take shelter with Asif-ud-daulab, who imprisoned him on the advise of Syed brothers, then he was brought to Shahjahan Abad. After declaring victorious over Jahandar Shah, Seer entered Shahi Jahan Abad and declared himself as the emperor of India. Inayat ullah Khan's tenure also came to end when the Farrukh Seer occupied the throne in the year 1712 AD/1124 AH. He after entering Shah Jahan Abad murdered Jahandar Shah and his minister Zulfiqar Khan thus clearing the way for occupying the crown. Thereafter he killed many princes. Then he turned to kill the nobles whom he considered as his enemies. As the Mohiuddin Muhammad Furrukh Seer due to the active support of Syed brothers became the monarch of India, they were made to take up government working. On their advise the Subedar of Kashmir was dismissed and in his place one Sadat Khan Bahadur (Mir Taqi), who was the father in law of the emperor was placed as the Subedar of Kashmir. Soon the Syed brothers turned to misbehave with Furrukh Seer as well. Although he was very sad and repented to have made them all powerful, but could not take any action against them. He however took a brave step by conferring the title of Qamqam-ud-din on Atiqullah Khan and made (him to manage the day to day affairs of the country. He also made Muhammad Murad Khan the manager of the court affairs. This arrangement caused embarrassment to Syed brothers who tactfully managed a fake prince from Deccan and named him Mohi-uddin. He was directed to raise a revolt against Furrukh Seer and with this plan he was brought to Shahi Jahan Abad (i e Delhi). They were in a position to take in confidence Atiquallah Khan (Qamqamuddaulah) the trustee of Farrukh Seer and entered the fort Here the two Syeds refused to talk to him and with the support of Atiqullah Khan they were able to imprison the so called emperor of India and after sometime they blinded him and after toucher of more than one month they put him to death in the year 1719 AD at the age of about 36 years. One of the poets have in person recorded this dreadful incident in these words "*Sadat Baradaran Namak Harami Kardand*" Syed brothers did not prove worthy of salt. Due to the treacherous behavior of Syeds the Mughal kingdom lost its grace and grandeur.

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During the rule of Moin-ud-din Muhammad Farrukh Seer 1712 AD to 1719 AD the following Subedars and deputy Subedars were posted to govern the Saba Kashmir.

Sadat Khan Bahadur on reaching Kashmir in 1712 AD (1124 AH) appointed Ali Muhammad Khan as his deputy Subedar, when Inayat ullah Khan proceeded for Hajj to Mecca and Madina. Due to the defeat of Muhammad Muaz-ud-din Jahandar Shah by the hands of Furrukh Seer, the effects of this change of kingship at Delhi was felt in Kashmir as well. Then the Subedar of Kashmir viz Inayat ullah Khan was not in a position to take action against the Muzaffar Khan Bamba, he was encouraged and began to cover Kamraz area as well. Although the main culprit Muzaffar Khan died, yet his son Habib Khan continued to take over some parts of Kashmir. When Ali Muhammad Khan took over as the deputy Subedar he by help of large army put down the mutiny. The rebel Habib Khan prayed for peace and he released all the prisoners and handed over his son Mehraj-uddin as the hostage to the deputy Subedar. It is stated that Abdul Azim Khan often was not behaving properly with the deputy Subedar, so deputy Subedar took action against him. After sometime Abdul Razak the in-charge of Poonch rebelled again. The subedar took immediate action against him by arresting him at Srinagar, made him to obey the obligations imposed on him by paying yearly tribute. When he agreed the decisions taken by Subedar resorted to him to his earlier position. When a report reached to the Subedar that his employees have began to make the lives of people difficult by imposing a belief contrary to their authorized belief in religious matters, the emperor at Delhi recalled Sadat Khan after 2 years of rule and Azam Khan was nominated as deputy subedar of Kashmir in 1714 AD (1126 AH). His task was to dismiss the cruel elements working with Ali Muhammad Khan the ex-Suhedar. After setting right the administration he took keen interest to provide justice to all, After eleven months he was recalled to hand over the charge to the previous deputy Subedar Ali Muhammad Khan (Second time). Ali Muhammad Khan worked for one year only from 1715 AD (1127 AH) to 1716 AD (1128 AH) when he was dismissed. Then the Subedar Saadat Khan Bahadur deputed his relative Ehtram Khan as deputy Subedar. He was still on move to Kashmir when the Subedar Saadat Khan was dismissed and in his place Inayat ullah Khan became the Subedar of Kashmir for about four years from 1712 AD (1124 AH) to 1716 AD (1128 AH). During his tenure his four deputies governed Kashmir.

On arrival of Inayat lullah Khan after performing Hajj pilgrimage he was welcomed by the royal members of Mughal family and all other people

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gave due respects to him. Then the emperor Furrukh Seer posted him as Subedar of Kashmir. In the mean while Ahtram Khan had appointed Mir Ahmad Khan to take up as the deputy Subedar for administration of the Suba in the year 1716 AD (1128 AH). He was a favorite in Kashmir as he ran the administration without any blemish. After more than two years of peaceful rule, the change of emperor at Delhi from Farrikh Seer (due to the conspiracy of Sadat brothers) Prince Abal Barkat was released from jail and made the emperor, who however died just after three months in the year 1719 AD (1131 AH). In these eventful circumstances also Mir Ahmad Khan and his subedar Inayat ullah Khan continued to rule Kashmir in peaceful manner till the dust in India settled and Muhammad Shah sat on the throne, after the death of Shahi Jahan the second after a rule of three months who had ascend the throne in 1719 AD (1131 AH) after defeating Neko Seer, the son of Muhammad Akber of Aalamgir.

Muhammad Shah occupied the throne of Delhi in the year 1719 AD (1131 A) and declared himself as ruler in the name of Nasir-ud-din Muhammad Shah Gazi. He was born in the year 1702 AD at Gazni the son of Bahadur Shah i.e., Shahen Shah due active assistance of Sadat brothers when he was released from the prison where he was brought up by his mother Qudsia Begam. Her actual name is stated to be Roshan Akhtar. During those days there were disturbances throughout the country and his mother clearly told him that he should not trust the Sadat brothers who are cunning and can harm him by deceit any time. Thus the emperor was eager to eliminate the Syed brothers from the very beginning. He made Nizamul Mulk Fateh Jang to raise rebellion in Daccan where the Syed brothers were most active thus were eliminated by Fateh Jang. Then the emperor also marched to Deccan along with Syed Hassan Ali Khan. They on there march killed Syed Hassan Ali Khan. In retaliation the helpers of Syed Hassan Ah killed Mir Haider (the killer of Ali Khan) mercilessly. When the army of the ruler led by M. Amin Baksh took toll of many Syeds and destroyed them in total. Syed Abdullah (the ring leader of Syeds) was told about the death of his elder brother, he made a plan to set Sultan Ibrahim, the elder son of Rafi-u-Shan as the emperor against Muhammad Shah. He set free Sultan Ibrahim from prison. The forces of Muhammad Shah were however successful to catch hold of Syed Abdullah along with Sultan Ibrahim and were done to death. Muhammad Gazai was in a position to rule freely along with his nobles, without dictations of Syed brothers. It may be necessary to point out that the emperor was made to believe in living a life of enjoyment Thus after a few years of clean administration he began to indulge in drinking in company of singing and dancing parties. These mean drunkards and dancers replaced nobles

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and wise men which made the masses to revolt against him. In these messy affairs Nadir Shah the ruler of Iran came head on the emperor by demanding four crore rupees taken as a loan from the ex-ruler of Iran Shah Themasp. Muhammad Shah however did not take the notice of his demand Nadir Shah and they then entered Delhi, when Nadir Shah made a peace agreement with the emperor. The people then came to know of the actual character of emperor Muhammad Shah and all the subordinate officers governor etc, did not obey the orders of Muhammad Shah. Even in Kashmir his altitude caused some disturbances. Due to clandestine activities the Mughal Raj reduced weak to such an extent that it had to give way to Afghans. This emperor of blemished attitude passed away in (1161 AH) at the age of 27 years, after his death his son Abu Nisar Mujahid-ud-din Ahmed Shah occupied the throne of his father.

The Subedars who ruled Kashmir during the rule of Nasir-ud-din Muhammad Shah Ghazni:

1) Inayat ullah Khan: He was retained as subedar of Kashmir by the emperor Muhammad Shah Ghazni. It was his deputy subedar Mir Ahmed Khan who managed the administrative affairs of the province faithfully and efficiently. This deputy Subedar had already worked as such during the reign of Furrukh Seer in 1716 AD and then during the very short period of Rafi-ud-Darjat and Rafiu Shan. During this shout period an unimportant man named Abdul Gani changed his name to Mahatavi Khan. He with some vagabonds went to Inayat ullah Khan, the subedar and the Qazi of Kashmir that he would prohibit Hindus to ride the horses, not to wear turbans and gowns and not to possess weapons, not to visit gardens and green open lands. The subedar made this man to understand that such type of bans were not in tune with the good governance and were not politically correct and useful. This self styled leader was angry and left the place in a fit of anger and then moved in the city with his lychee vagabonds and activated the common Muslim to hate Hindus. He would not only hate them but cause much trouble to them whenever he would see them. One day this unbridled man saw some Hindus sitting with a Kothedar (money lender) in his garden. He even attacked the subedar and his deputy who would hardly save themselves. He burnt many houses of Hindus and put them to a great trouble. Even the Muslims who were of some help to Hindus were not speared by this recluse, who would have more than a thousand of ready to die lychee youth accompanying him all the time. When this vagabond Mahtavi Khan (heard that Majliss Roy has gone with a complaint to deputy subedar, he with his strong company of vagabond youth force burned the houses of both complaints and the

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deputy subedar. He under took all sorts of crudities on people which are not admitted in the codes of any religious texts. Many people were killed still more were wounded and many others noses and ears were slashed. He then declared himself as the Sultan of Kashmir under the name of "Dindar Khan" and turned the people as his slaves for about five months. When this tragic news reached the ruler of India, he directed Abdullah Khan Dehbedi to put down the revolt till his nominated Momin Khan Najam will reach Kashmir and act as the deputy to Inayat ullah Khan. He asked him to help especially Hindus to come out of this tragic affair by offering them safety, with financial and moral support. He also wrote him to punish this callus man who has killed many people. Abdullah Khan Dehbedi worked as deputy subedar for five months, but was not in a position to take action against him, he became bold enough to take possession of government revenue collection centers and plundered the government resources and the people with both hands.

When Momin Khan, the designated deputy subedar reached on the out-streaks of Kashmir the rebellious man Mahtavi Khan was taken aback knowing all about his ill deeds. He was even afraid of Momin Khan's arrival. He deliberated Khawaja Abdullah Rayees to receive Momin Khan along with some nobles. He told him that it was in his interest that he should contact Mir Shah War Khan Badakshi and pray him to forget the cruel deeds done by him, when he will be able to see Momin Khan. (He on the advise of Khawaja Abdullah, he (Mahtavi Khan) went to the house of Shah War Khan. On entering the house, the house owner after talks stood up on pretext of some important work, told his men to ask some people of Mohalla to come in a hide in his house corners. After doing this secret job he entered his house again. When Mahtavi Khan began to leave the house, the men came out and tortured to death the two sons of this culprit who were always supporting his father on torturing innocent people. Then it also was known that the killed boys were Shias residing in Mohalla Chatabal, the Sunnies attacked their Mohalla and in this riot more than two thousand people mostly Mughals were killed. Qazi and Bakshi due to the escalation in Killings were also afraid Qazi ran away to some unknown place and Bakshi hid himself in his house. Then due to the efforts of Syed Azhar Khan Dewan after consulting some higher officers put to death Mahtavi Khan an end of this killer. This was the period when the Muslim Shias and Muslim Sunnies made efforts to plunder each other. When Momin Khan found that the rioting has not still subsided, he declared the son of Mahtavi named Mulla Sharafud-din as his successor. To the chagrin of Momin Khan Sharafuddin turned out to be more oppressive than his father in making Hindus a miserable lot and took action against all those

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Muslims who had opposed his father. He also ruined many people with the result that rioting appeared once again with redoubled intensity. The people were fed up with this dirty atmosphere prevailing all over with the result that the Subedar and his deputy had to resign.

Then Abdul Samad Khan Alias Saifuddulah took over the charge of Subedar and appointed Abdullah Khan Dehbedi as his deputy in 1720 AD. It was Abdul Samad Khan along with a strong army came to Kashmir via Lahore in the year 1134 AH. He arrested the king pin of the riot i.e. Mulla Sharfuddin and put him to death. Then he pounced upon his supporters by torturing and killing. It is stated that he hanged more than fifty rioters from the areas of Naid Kadal to Khawaja Yarbal. His action against these mischief mongers proved fruitful. He then rolled back all the restrictions imposed on Hindus thus giving relief to them from the oppressive conditions they were forced to live for one and a half years. He then returned to Lahore in 1722 AD (1134 AH) after handing over the charge of administration as deputy governors to Abdul Bark at Khan and Arif Khan. These two deputy governors were most of the times issuing orders in contrast to one another which in term effected the administrative machinery of Kashmir. When the responsible personalities at Delhi received the complaints of maladministration, the authority dismissed deputy subedars in 1722 AD (1134 AH) and appointed Najib Khan as the deputy subedar for Kashmir. This subedar worked hard to provide justice to the people. Due to unknown reasons the emperor at Delhi issued his dismissal orders in the year 1723 AD (1135 AH) and replaced him with Azam Khan Bahadur. This subedar nominated Abdullah Khan Dehbedi as the deputy subedar. Then in the middle of 1724 AD he took the charge of Kashmir affairs in his own hands. His relatives are stated to have taken undue interest in his administration. This interference has caused embarrassment in the official and noble circles. When the subedar got this information he found no choice but to appease the dignitaries and officers and brought them back to the track. Another bad omen during his tenure was further increase in the prices of food grains, which was showing an increased trend from past one and a half years. One *Kharwar of Shali* (paddy) rose to a high cost of Rs 8/-. People were not in a position to purchase the paddy hence most of the people starved and many people died of starvation in his governorship, which lasted up to 1725 AD (1167 AH).

The next Subedar was Inayat ullah Khan. This was his third tenure as the Subedar of Kashmir. He nominated Fakhruddin as his deputy. Due to his hectic efforts efficiently for one year, he surrendered to Allah Almighty in the year 1725 AD (1337 AH). After his sudden death Muhammad Shah

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the Mughal emperor appointed Aqidad Khan Bahadur as the Subedar of Kashmir. He appointed Abul Barkat Khan as his deputy Subedar. It is recorded in history books that both Bahadur and Khan were not in a position to provide good governance. The responsible persons of government were compelled to make complaints to Delhi ruler after 2 years of their maladministration, dismissed both of them and appointed Aghar Khan as the governor i.e., Subedar of Kashmir. It is stated that he during the first few months provided efficient administration, but thereafter he changed dramatically. He oppressed the people and began to collect money from people without any fear. This money was not accounted for in the revenue records but embezzled by him. The people of Kashmir were down-trodden as their complaints sent to Delhi ruler were not delivered to the emperor Muhammad Shah, but were shelved by one Roshandin Zaffar Khan Bakshi the employee in the court of the emperor, as he was the protector and upholder of the Subedar of Kashmir. Thus their complaints bore no fruit. The people were so harassed that they were compelled to show their rebellious face to the Subedar. These rebellious activities against irresponsible and criminal elements of the government continued for about two months, when many people were put to death and many more were injured and the property also was either burnt or damaged. Somehow the Prime minister of the emperor received a complaint by a noble who made it to reach Delhi and handed over the letter to him after knowing the real culprit who had shelved the complaints of the Kashmiri people. He the culprit Roshandin Zaffar Khan Bakshi was openly disagreed by the Prime minister while the people gathered for prayers at Jamia Masjid at Delhi. The culprit accepted his guilt and presented all complaints to the Prime minister. He presented these complaints to emperor, when he dismissed the Subedar and the Subedar left Kashmir in the year 1728 AD. (1142 AH) after working for 2 years in Kashmir. He was replaced by Ahteram Khan as deputy Subedar. During his rule an ugly turn of events took place due to the increase of the prices of food grains, which caused the people to snatch forcibly the food grains from hiders of food grains due to the wrong handling of the situation by this deputy Subedar. The unruly mob even set fire to the houses hoarders of food grains and arrested Fazil Khan, the food supervisor and the Mufti Muhammad Ashraf Khan who had taken it easy to tackle properly the soaring prices of food grains. Then this unruly mob took them to Jamia Masjid where they put them to death. Then Ahteram Khan the deputy Subedar went to Jamia Masjid to offer Friday prayers. On the other hand Abul Barkat Khan did not join his deputy in the Friday prayers, but went to Khanqahi Mulla to offer prayers. This behavior of

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Abu Barkat Khan was not taken easy by Ahteram Khan. He along with a group of people proceeded to take revenge from his senior Abu Barkat. Fortunately the people sided with him and his junior Ahteram Khan could save his life with great difficulty from the onslaught of the mob with the result he escaped from Kashmir. When this news reached to the Subedar Aamir Khan he dismissed Ahteram Khan just after ruling for six months alone. He appointed Abu Barkat Khan the Deputy Subedar of Kashmir. Thus he got this post at the fourth time by now in the year 1713 AD (1144 AH). During his tenure the ruler of Muzaffar Abad declared himself independent. He then took over a part of Kamraj area as well and began to plunder and kill the inmates. This deputy Subedar proceeded to over power him along with the army and stayed over night at a village canal. To the surprise of the Subedars army the enemy forces made an offensive attack on the royal forces which caused unexpected bloodshed and the royal forces were dejected. The deputy Subedar however did not lost courage. In the end a stand still agreement by warring groups was signed and the deputy Subedar returned dejected. It was a sad day for Kashmiri's living in this village of Muzaffar Abad when the forces of the Raja leashed a reign of terror on them. It was perhaps on return of the deputy Subedar to Srinagar that the revered Khanqah of Shahi Hamdan was mysteriously engulfed by fire causing it to be reduced to ashes. However the Subedar with great efforts got it constructed a new within one year. He was then able to pass on two more years as deputy Subedar in a peaceful atmosphere and was discharged of his duties in 1738 AD (1151 AH). After he could not come to Kashmiri but asked Abu Barkat Khan to continue as the deputy Subedar. During this period heavy and continuous rains for man days caused devastating floods in the valley. These floods destroyed thousands of houses and caused erosion in hilly areas causing great damage to agriculture crops. Then in this very month severe earthquake jolted the valley which caused still more loss of houses and development of cracks all over. More over thousand of men perished under the debrii of houses and erosion of hill sides. The earthquakes continued day and night for about three months then reduction of intensity to lesser degree on passage of time. Adding one more trouble to this deputy was the rebellion of the subordinate Raja of Muzaffar Abad once again. The administration assigned the job or crushing the Raja to Mir Jaffar Kant, who with a strong army was on this occasion in position of defeating the Raja along with his community of warriors and *looters* known as "Bambas". Unfortunately the deputy Subedaar Abu Barkat Khan did not show his warm hands to him but was cold enough to discourage him. Mir Jaffar Kant took the behavior of the Subedar seriously, who secretly now sided with rebellion forces of

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Raja i.e. Bambas. When he revolted again the deputy Subedar again sent again Mir Jaffar Kant to put them down with many high ranking officers via Baramulla route. Mir Jaffar was already fed up with the working of the deputy Subedar, so he conspired with the officers accompanying him and returned to Srinagar from Baramulla. It was the first day of Rajab 1149 AH when he openly revolted against Abu Barkat Khan by breaking the bridge and plundering. Abu Barkat Khan also made an attack on the forces of Mir Jaffar Kant. He even set fire to the city from all sides thus destroying about 20,000 houses. This ding dong battle between the deputy Subedar and Kant continued for about 3 months. After this open war Mir Jaffar Kant made a contact with the cousin of the deputy Subedar who provided military aid from Chowdhary Abul Razak of Poonch and made a fresh attack on Abu Barkat the deputy Subedar with the result that the Subedar was defeated and he had to run away to Lahore. His house was set on fire and the belongings were looted (plundered) by rioters. It was the fifth time of Subedar to rule Kashmir.

Then in the year 1738 AD (1150 AH) Dildildar Khan appointed one Jalil Khan who was the brother of Yadgar Khan as deputy Subedar. His tenure was marked by disturbances continued by Mir Jaffar Kant and his associates. They continued plundering of the people on the pretext of hoarding of food grains and selling the same clandestinely on higher rates. An another fellow Baba Abdul Salam who became rich enough by marrying the daughter of a wealthy man who died soon after marrying his daughter, turned to be a vagrant and erotic man due to the excessive resources at his disposal and wanted to be still more richer, made contact with Mir Jaffar Kant the looter. Mir Jaffar Kant however was a shrewd man who soon after found that the aim of this man is to get more money by foul means, hence he did not like to entertain him in his company and he soon manipulated to do away with him. Mir Jaffar Kant's rebellion spread in the nook and corner of the valley which was now out of the reach of the new Subedar and he was compelled to apprise Muhammad Shah the emperor of Delhi of the factual position and resigned from his post. In the same year Dildar Khan also passed away. The emperor assigned the governance of Kashmir to Fakhru Daulah in 1738 AD (1150 AH) Fakhru Daulah installed Qazi Khan as his deputy Subedar. He first of all tried his best to turn Kashmir to peaceful atmosphere. (Then he began to terrorize the people on the false charges of hoarding food grains and disruption of peace. He got one respectable man namely Muhammad Farooq Khan killed by people on the pretex of hoarding food grains. He then on this very pretext imprisoned Qazi Khan and Jalil-ud-din Khan. Also he made one Mir Jaffar to run away from Kamraj (where he was said to be creating

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trouble) to Khuihama (Bandipora) hills. Then fortunately for Kashmiri's Fakhru Daulah retired in the year 1739 AD (1152 AH).

In his place Ativan Allah Khan known as Inayat Ullah Khan II, the son of Inayat Ullah Khan the former Subedar of Kashmir came to assume the charge of Subedar. He however appointed Asamud-din his deputy Subedar who arrived to Kashmir. Unfortunately he was dubbed as an impostor by Fakhru Daulah who was still in Kashmir. He imprisoned him. Then after receiving a large amount of money as bribe, set him free but ordered Qazi Khan instead of Fakhru Daulah to work as deputy Subedar of Kashmir and himself left for Delhi. The actual deputy Subedar had to fight with Qazi Khan to assume the deputy subedar's charge. During his period the killing of people and destruction of properties gained an upper hand. Farukh Daulah after taking the charge invaded Lahore where he after making detailed discussion with his advisors and ministers contacted Nadir Shah (Shahi-Iran) and the Shah was himself desirous to rule Kashmir, hence he appointed Farukh Daulah as the Subedar of Kashmir. After raising a large army he came back to Kashmir. It were the people of Kashmir who joined together against Farukh Daulah and opposed vehemently his action of imposing the Iranian ruler. The disturbances on this account continued for more than a month. In the meanwhile the emperor of Delhi after being defeated by Nadir Shah in the battle of Panipat made a truce with Nadir Shah. Under this treaty Kashmir continued to be the *Suba* of Mughal rulers. The people of Kashmir resolved to do away with the deputy Subedar Farukh Daulah and he was turned away from Srinagar city and he clandestinely hid himself at Haft Chinar mohalla. He now tried to harm the people as much as he could. He set fire to the city. Opposition of people to his rule continued for two months and when he could no longer tolerate opposition of the people he had to leave Kashmir in disgust and shame. After sometime Abu Barkat Khan took over the charge of deputy Subedar from Inayat ullah Khan the II and proceeded to Kashmir. Inayat-ullah Khan II could not come to Kashmir because he was engaged with Muhammad Shah to entertain Nadir Shah. He then was free after about three months and personally reached Kashmir in the year 1152 AH (1739 AD). Thus Abu Barkat Khan ruled Kashmir for about six months. During this period he ruled with justice and in general piece prevailed. He did not discriminate religious leaders and scholars. However on the advice of some mischief mongers he did not pay due respect to the Subedar Inayat ullah Khan II. They began to be at logger heads and confronted each other at Jamia Masjid on Friday prayers and then at Eidgah. At both places the deputy Subedar gained an upper hand. Now Abu Barkat was free to rule according to his choice for about two

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months when Khalil Khan the son of Inayat ullah Khan got the help of the forces of Habib Khan Bamba and a fierce battle ensured at the place Hari Trath in the tenth month of 1152 AH. In this battle Inayat ullah's son won the war with the result that he worked as a Subedar of Kashmir after running away of Abu Barkat to Poonch. In Poonch he contacted Abdul Razaq Chowdary who's two sons invaded the valley and they entered Srinagar without any resistance. They marched to haft-Chinar and began to wage battle with Khalil Khan. Unfortunately for Khalil Khan his forces deserted him and joined the forces of enemy, hence he ran away from the site, thus Abul Barkat was declared victorious. In the same condition Inayat ullah Khan also was unsuccessful like that of his son. After reaching Sopore with Khalil Khan, he reached to the residence of Raja Muhammad Khan Bamba. He got the help of armed forces from him and made the life of the people of Kamraj awful due to his plunder and loot. Then after these awful activities the people of Poonch brought him to Srinagar where Muhammad Zaman received him with great honor. This proved to be a lip service and a trap was laid by these two persons as in conspiration with Dya Ram, as he entered his room and put him to death. His death ended all the dispute of occupation of the eat of Subedar as after his death Abul Barkat ruled the *Suba* independently for about three months. Then Muhammad Shah appointed a new Subedar for Kashmir named Asadyar Khan in 1741 AD i.e., 1154 AH. He retained Abul Barkat as the deputy Subedar because of his public support. As he was in good books of the people of Poonch, these people began to take advantage of retention as deputy Subedar. They began to oppress the common man. Seeing their nefarious activities he tactfully made them to leave the city limits. They tried to enter the city but the residents of city did not allow them to do so. After the Idd 1155 AH they forcefully entered the houses of Abu Barkat during night. When they did not find him there, they began to loot the people. The inmates of the house made the escape with great difficulty. When the Dy Subedar Abu Barkat received the message, he with his own followers stopped the return of the mischievous fellows and he was in a position to arrest Wali Muhammad, Zaman Khan and Dya Ram, the king pins of mischief mongers and looters and on the 16th day of Idd-ul Fitr they were put to sword and then these people of Poonch the supporters of mischievous fellows were killed or hanged. Thus the killing of Inayat ullah Khan was avenged. Wicked Gujjars of Poonch were thus taken to task. Shah Bahadur praised the action of Abu Barkat and conferred the title of Bahadur on Abul Barkat. After bringing calm he worked hard to make his supporters to live a peaceful life. Then in the year 1156 AH he was taken over by illness and during this period Berullah Beigh who was brought up

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by the Dy. Subedar and was posted as police officer (Thanedar) in Kamaj rebelled against him. Due to his illness he could not confront him. He joined with the unscrupulous elements of Poonch and Muzaffar Abad and began to loot the general masses. He than reached to Srinagar and began to incite the Shias against Sunnies. Abu Barkat did not chase him when he ran away to Kamraj area because of the attack by Sunnies who turned against him due to drawing a wedge between the Sunnies and Shias. Abu Barkat due to his advisors folly attacked Zadibal Khanqah and plundered the Shia households. In the meanwhile the rioter Berullah Khan raised his own army at Inderkot. Abu Barkat in order to put him down also dispatched his armed forces under the charge of Murad Baz Khan. The two armies confronted at Shidapora boarder on the banks of Veyth. The army of Abu Barkat was confused and ran away. In this way his many soldiers jumped in the river Veyth and most of them were drowned in the river including the commander Murad Baz Khan Berullah Khan was further encouraged by this incident and the armies of the Dy Subedar also joined with the forces of this plundered. Abu Barkat was discouraged and he had to take shelter in the house of Khawaja Mirza Naqashbandi. Now Berullah entered the city with thumping bands. He then arrested Abu Barkat and kept him in his mansion. The people of Poonch and Kishtwar meddled by looting the city dwellers in the year 1158 AH thus the tenure of 8 years as Dy. Subedar of Abu Barkat Khan terminated in year 1756 AD(1158 AH). Under these circumstances the Mughal ruler dismissed Asadyar Khan and appointd Abul Mansor Kahn Bahadur Safdar Jung as the Subedar (Governor/ administrator) of Kashmir. Safdar Jung ordered Jan Nisar Khan Bahadur Shah Jung as his deputy Subedar to Kashmir in the year 1745 AD (1158 AH). He released Abu Barkat from prison and sent him to Delhi where he died after two months in 1158 AH. Then he evicted the rebels/rioters mainly from Poonch and Kishtwar from city and Suberbs and arrested them. Berullah Khan the mastermind of rebels who had escaped to Kamraz was given a suitable post in his government to live a peaceful life. Yet after sometime he was found to have committed some mischief and intolerable behavior and was put to death. During his tenure of six months he cleared all the mischief mongers and then returned to Delhi. Then he was replaced by Afrasiab Beig Khan Dy. Subedar in the year 1746 AD (1159 ,AH) The people of Kashmir due to the high handedness and *loot* by Berullah Kan and his rioters had reduced to utter poverty. In fact they had lost everything. Under these adverse circumstances Jan Nisar Khan had done something within six months to help them to recover and now they engaged in doing some good work especially agriculture and other works to earn something rather than committing *loot*

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and other subversive actions. However it was the God's will not to let them to gain from the hard work they had put, especially in agriculture when due to incessant rains the crops did not reach to maturity period and a severe famine broke to the extent the price of grains sored to the heights of Rs. 0.50 per seers. Numberless people died due to starvation. People turned so weak that they could not bury their dead. They would consign the dead bodies to rivers. The dead bodies were allowed to be consumed by dogs, vultures, crows and cats. Some people were force to make a morsel of their own children or would sell them for a petty amount. It was estimated that the population reduced to about one third. To this may be added the people who migrated to Punjab and other places of India. The famine conditions prevailed for about seven months, when a new crop sown with great difficulty matured. Afterwards Alau-uddin Naqashbandi (Kh.Mirza) and Haji Atiqullah Qadri were grieved on account of the miseries suffered by the people. They tell upon the hoarders of food grains who would sell these commodities at higher prices to rich people. They even destroyed stores and houses. The army sent by Afrasiab killed many rioters at Zainakadal. Haji Atiqullah owing to this threat went underground along with his supporters. However the Dy. Subedar adopted the policy of reconciliation and invited Kh. Alluddin Naqashbandi and other prominent dignitaries to his court. Then he issued arrest order of Haji Atiqullah Kh Naqashbandi and his companions were sent to emperor at Delhi Kh. Hashim Dehbedi and Mir Bahauddin Quadri were also arrested and sent to Delhi and Kh Atiqullah on account of misbehavior was sentenced to death. Also the son in law of late Abu Barkat (the Dy. Subedar) who was living in village Mir of Khaderpora murdered the police head of Thana Islamabad (*Thanedar*) with the help of some local vagabonds. The Dy. Subedar sent his army to crush these bad elements who however arrested Mushtashim Bieg and his sons (who had no hand in killing the police officer) and were put to death. The actual culprit Mir Umar however fled to Kishtwar the place of safety. In this operation common people also suffered. To add to all these miseries it was the famine of acute intensity in the next year which was accompanied by forceful winds from the beginning of Jamid-ul-Awal 1160 AH. The winds uprooted thousands of trees. It is said that the sky turned dark during the day time to the extent that the people were forced to use lamps to get some light. After about three weeks incessant rains caused devastating floods, which washed away more than twenty thousand houses in 1160 AH. The cost of one *Kharwar* of paddy rose to about eight rupees, which was much above purchasing capacity of most of the people. Then the next crop gave relief to the people from famine conditions.

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During the next month of the year 1160 AH it was known to the people of Kashmir that Ahmad Shah Abdali had ascended the throne of Kabul after the murder of Nadir Shah. The nobles wrote a letter to him to appoint a Subedar from his side to govern Kashmir. This letter however came in the hands of the Afrasiab Beig Khan the Dy. Subedar of Kashmir from Delhi side. The Dy. Subedar revealed the contents of the letter to the nobles of Kashmir who however did not comment on the contents of the letter, as they thought the letter has been written on the instructions of the Dy. Subedar with the result that they began to oppose him secretly. During these meddling circumstances Asmat Ullah Khan and Mahadis Khan arrived in Kashmir thought Tosmaidan along with four thousand troops and cavalry from Peshawar (Kabul). From the Kashmir side Afrasiab Beig Dy. Subedar along with his some reliable officers and army advanced to confront the enemy from Kabul side. In the battle fought on the plateau of Chereh-Wuder. Afrasiab Beig was victorious. Even then the dignitaries were in favor of the intruder Asmatullah Khan. They secretly advised him to advance towards Srinagar and give a fight of Afrasiab Beig. When Afrasiab Beig was informed about this development the enemy forces had reached at Wulah village after crossing river Veyth near Shalteng. Afrasiab Beig along with army also reached at Khawaja Musa Bagh. In the fierce battle Afghan forces at this time were victorious and marched towards Srinagar. On reaching Nowshera they met a sad end when a defeated soldier of the Dy. Subedar who was hiding on the side wall killed Shah Asmat ullah Beigh through a hole on spot. The head of the deceased Asmat ullah Beigh was severed by Khawaja Jalal who began to march towards Baramullah, but Afrasaib got him arrested and killed him. The army of Asmat ullah Beig was depressed and some of them ran away from the scene and others were put to death by the forces of Afrasiab Bieg. Afrasiab Beig then continued to work peacefully as Dy. Subedar. Then the people of Kashmir received the news of the death of Muhammad Shah the Mughal ruler in the year 1161 AH and his son named Ahmad Shah occupied the throne of Delhi. His full name was Muhammad Abut Nassar Mujahid-ud-din Ahmed Shah. He was born at Delhi in the year 1135 AH and occupied the throne in the year 1161 AH. As a prince he defeated Ahmed Shah Abdali in a bloody war at Sirhand, the last battle of Mughal kings. The first Subedar appointed by the new Mughal emperor of Delhi i.e.Ahmed Shah was Abul Mansoor Khan Bahadur Safdarjang in the year 1748 AD (1161 Hijri) who continued Afrasiab Beg as the Dy Subedar of Kashmir. This Dy. Subedar was in trouble during his first tenure of the rule of Muhammad Shah Mughal emperor due to the floods, earthquakes etc and now he wanted to help the masses by providing trouble free

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administration. However an incident of grave nature took place because of the administrator of Peshawar named Sardar Jahan Khan, who being close to Asmat ullah Khan who was defeated by Afrasiab Beg and then put to death, wanted to revenge Afrasiab Beg. He made secretly contact with Talib Ali Khan who was a relative of Afrasiab Beg to put him to death. This treacherous fellow without considering the bonds of relation on an occasion found a chance to poison Afrasiab Beg, which caused his death. Thus his Dy. Subedari came to an end in 1752 AD (1164 AH). He was then buried at Hazratbal Shrine.

Then the Subedar Abul Mansoor Khan appointed the son of deceased Dy. Subedar Ahmed Ali Khan as the next Dy. Subedar of Kashmir. As he was still a young boy, Malik Hassan Irani was appointed to work in his place by the Dy. Subedar as he was one of the known friends and confident of Subedar Abul Mansoor Beg. Malik Hassan Irani thought himself to be worth of the post of Dy. Subedar. He thought it below his prestige to work under a minor. He therefore made a plan to put this young boy Dy. Subedar to death to assume the charge himself. One day he found a chance to do away with Ahmed Ali Khan, when this young boy was going to offer *Fateha* of his father at Hazratbal. Malik Hassan through his two unworthy and treacherous persons Akwa Baker and Hassan Ali Elahi put him to death with assistance of the boat men through which he was going to Hazratbal. The dead body of this budding Dy. Subedar was got buried by him secretly.

After getting this child Dy. Subedar being killed, he seated himself as Dy. Subedar but within two months only due to the severe opposition from Khawaja Zahir Dedmari who had been the minister with full powers during the tenure of Afrasiab Beg, Kh. Zahir Dedmari wanted to occupy the vacated post himself but the noble personalities of Kashmir opposed his attempt tooth and nail and petitioned Ahmed Shah the emperor of India to appointed any of the well versed personality of his choice. The emperor ordered Ali Quli Khan as Subedar of Kashmir In 1752 AD. Ali Quli Khan on his side appointed Mir Muqim Kant as Dy. Subedar, Mir Muqim thought it expedient to select Khawaja Zahir Dedmari as his prime minister, who took charge of all affairs of governance Mir Muqim Kant made all efforts to work for the welfare of the people of Kashmir. He in order to reduce government expenditure retrenched many members of armed forces as also reduced pay dues of others. This undue action on the part of Dy. Subedar disheartened the armed forces who gathered around Abu Qasim the son of late Abul Barkat ex Dy. Subedar and revolted against Mir Muqim Kant. He along with these disgruntled army proceeded to the

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house of Mir Muqim Kant through Nalla Mar guarding the other escape routes of Dy. Subedar by his brother namely Nooruddin. On reaching Mir Kant's house he set it on fire and decamped all his assets. Mir Muqim was not in a position to fight against Abu Qasim, hence he found a way and escaped to Khulihama side of Bandipora. His Prime minister also ran away. With their escape he was in a position to declare himself as an independent ruler of Kashmir. After some time Mir Muqim in order to revenge Abu Qasim, gathered the fighting and *looting* community of Bambas. Abu Qasim proved to be a wise strategist when he offered to have peace with Mir Muqim. Thereby Abu Qasim was in a position to declare himself as an independent ruler.

Afghan Rule through Ashash Aqsi Subedar

During this very period Ahmed Shah Atedal a king of Iran on a spree to conquering of India had reached Lahore where the two disgruntled men from Kashmir Khawaja Zahir Dedmari and Mir Muqim Kant pressed upon him to take possession of Kashmir as they were against the rule of Abul Qasim. The ruler of Kabul directed Abdullah Khan Ashsh Aqasi with a strong army of fifteen thousand soldiers to conquer Kashmir in the year 1753 AD (1165 AH). On reaching Rajouri, Abul Qasim deputed Syed Muhammad Abid for undertaking a peace deal and offered to pay rupees one lakh as tribute. Thus Ashiak Aqasi stayed at Rajouri for receipt of the agreed tribute for more than two months. In Srinagar Abul Qasim after knowing about the invitation given by Mir Qasim after knowing about the invitation given by Mir Muqim Kant and Kh. Zahir Dedmari who was already imprisoned by Abul Qasim on the charges of treason and disloyalty in the year 1156 AH. On the other side when Afrasiab after long wait did not receive the promised tribute, he marched ahead and reached Shopian. The forces of Abdul Qasim fought with full forces for more than fifteen days, when the commander of Kabuli forces somehow incited the commander of Abul Qasim's forces to side with him. As soon as the commander joined the Afghan forces, the position in the battle field tipsy turned. Abul Qasim though surprised tried to run away, but he was arrested. Thus the Afghan rulers ruled Kashmir arid ruined it to its core from the year 1753 AD (1166 AH) to 1819 AD (1234 AH) i.e. for 67 years. Thus people of Kashmir themselves are responsible for the devastation of Kashmir though hands of Afghan governors. They during the reign of Mughals were very favored people and helped by Mughals in general particularly by Akbar, Jahangir and Shahi Jahan, who took up many development works even to feed the poor mourns. In contrast the Afghans Subedar squeezed even the blood of Kashmiris and ruined them

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by turning their face to loot, plunder and destruction in general. The people became dumb founded that their country has once again raided by (the bloody hands of Zulchu. The abominable heinous will and extremely wicked rule of Afghans was manifest when Abdullah Khan Ishaq Aqasi took up the reign of first Afghan governor of Kashmir. He wanted to amass wealth from the people of all classes. The nobles and businessmen were summoned and tortured to put forth their wealth. He brought Jalal-ul-Qadar for interrogation. Just to recover money from him. When he could not oblige this cheat he pierced hot iron rods in his body and killed him. From Qazi Khan, a businessman forcibly recovered one lakh rupees saying the amount was recovered as a plenty without his fault. He also tortured his son to the extent that he jumped in the river and died. He did not spare the rich treasures of art and precious stones from the Mughal gardens. Many traders and businessmen due to his tyrannical behaviour closed their business and favoured to live in poverty rather than to be killed by this brutal Subedar. The treasures were *looted* by him as if these were his ancestral properties. On the tumult of Afghans one feels that the dooms day's horn has been blown.

Mir Muqim Kant was his guide to ruin the country during his tenure killed Kashmir all by foul means and left the people high and dry. He took Mir Muqim Kant Abul Qasim and some people of his choice with him to Kabul in 1753 AD. The people compared his rule of a small duration of this Afghan Subedar to the rule of emperor Akbar when this great emperor allotted more than a crore of rupees for the welfare of the inhabitants especially the needy ones only during one visit to Kashmir. Similarly Jahangir, Shahi Jahan and Aurangzeb paid a visit to Kashmir and took note of the working of Subedars and Dy. Subedars and acted swiftly to redress the grievance of locals.

When the people of Kashmir were fed up of the cruelties of this Subedar they were going to rebel against him, when fortunately this Subedar was recalled and replaced by his deputy Subedar Abdullah Khan Kabuli and his minister Lala Sukhjiwan Mal (of Khatri caste from Punjab). The people however were not in favour of this governor's rule as he actively participated with Ashq Aqsi to rob the people. They raised mutiny which resulted in killing of this Subedar along with his six sons. After this Subedar's death some historians say that this conspiracy had a hand of Sukhjiwan Mal. He worked as Subedar from the year 1754 AD and designated Abul Hassan Banday as his Prime minister. He brought peace to the country and began to work as an independent ruler. Ahmed Shah Abdali, the ruler of Kabul finding no solution to this problem confirmed

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Sukhjiwan Mal as his Subedar of Kashmir and appointed Khawaja Kichak as Dy. Subedar. After sometime the Afghan ruler demanded the payment of tribute from Subedar which he failed to pay due to the fact that the people were drained of all the resources by previous Subedar. Sukhjiwan Mal severed all relations with Kabul and the Maligned with the Mughal emperor Aalamgir II who accepted his offer and bestowed title of Raja when he defeated the combined forces of Khawaja Kichak Malik Hassan Khan Irani,Malik Azam Khan and Mirah Khan at Baramulla. In this battle Malik Hassan, Azam Khan and Mirah Khan were killed and Khawaja Kichak was exiled after capture. He then included the name of Aalamgir II in Friday prayers. Kh. Kichak reached Afghanistan in bad shape.

During this period of pulls and pushes a severe famine was experienced in the valley during the year 1755 AD. The government under Sukhjiwan Mal took emergency steps like distribution of seeds to people, sales of grains at reduced rates in government stores to poor people, thus helping the people in this acute circumstances. Still some starvation deaths were reported It is stated that Lala Sukhjiwan Mal was a hard workers ready to help the whole population and had good relations with Muslims. He took up workers of Shrines and gardens to create, employment opportunities for poor people. He was himself a well read man and a poet and would every week hold a poetic *musshara*. He was interested to get the history of Kashmir written from ancient time through leading historians, but this dream could not be fulfilled due to the tragic events he had to face at the tag end of his life.

When Ahmed Shah Abdali, the ruler of Afghanistan had a meeting with Khawaja Kichak, he was taken aback on the activities of Sukhjiwan Mal. He ordered Aishak Aqasi to move Kashmir once again with thirty thousand soldiers to take revenge from Sukhjiwan Mal. It was winter season when he reached Poonch and advanced forward to capture Kashmir once again. Sukhjiwan Mal after getting information about the arrival of Aishak Aqasi, he too raided his armed forces reached Pir ki Gali, the mountain base when the battle started. At this very time cold winds, rain and heavy snow started falling. The Afghan forces began to tremble with cold and snow. They lost the courage of fighting the enemy. Sukhjiwan Mal's forces under the command of Bira Khan Kathak began to target the Afghan forces and killed many of them, seeing the fate of his forces Aishak Aqasi withdrew from the front. Many more Pathans were put to sword and many were arrested. The attack of Aishak Aqasi at this time was thus made unsuccessful. The defeat by hands of Lala Sukhjiwan Mal of the Afghan forces was later on conveyed to the emperor of Delhi, who in turn sent

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him an elephant with a Palanquin robe of honour and Abul Hassan was favoured with the title of "Khan".

Thereafter Raja Sukhjiwan ruled the country smoothly for about two and a half years (except a fire incident) along with his minister Abul Hassan Khan. Then the arrival of Mir Muqin Kant was the main cause of difference of Sukhjiwan Mal with his trusted minister Abul Hassan khan, has made a plan to blow him up when he participates in a feast party at his residence. This false statement made the Raja not only to dismiss ministers, but also imprisoned him and appointed Mir Muqim as his minister. It was only after about a year that the Raja came to know that Mir Muqim had concocted a story of his killing by Abul. He restored Abul Hassan as his minister and imprisoned Mir Muqim. After some time his ministers rose to rebellion, but the Raja was in a position to defeat Abul Hassan Khan as well, who after running away to Poonch died of distress in this area. Afterwards Raja Sukhjiwan Mal appointed Pandit Mahanand Dar as his Prime, who turned him to hate Muslim. He put a ban on calling of *Azan* mosques, banned cow slaughter and revived the practice of *Sati*. This change of character of Lala Sukhjiwan Mal in a hate campaign towards the Raja especially by Muslim population with result one Jawan a prince of Balakh, who was living in peace with the Raja attacked the Raja and injured him, when some Sikh-companions of Raja came forward and killed the Prince along with Abu Hassan and other Muslims. This action further added to the resentment of Muslims towards the Raja and disturbances started everywhere and the Sikhs began to *loot* the nearby areas from Zaldagar to Pandan. Then by the orders of Raja, Azmat-ulllah Khan was put to death.

This communal rule of Sukhjiwan Mal was soon brought to an end, Durranis while fighting against Marathas at Panipat (3rd battle) were victorious. They were now seriously thinking to regain control on Kashmir. They nominated Noorudin Khan Bamzi as a the commander of fifty thousand armed forces. Raja Ranjit Dev the ruler of Jammu also made an offer to provide his armed forces to Afghan commander. Thus the joint forces entered Kashmir valley via Tosmaidan at the end of 1175 AH i.e., 1762 AD. The result of the fight turned out to be in favor of Afghan commander and Raja Sukhjiwan Mal made an attempt to run away but he was chased and caught and his eye3s were gouged. He was then taken to Lahore where he was mercilessly killed by trampling under the feet of an elephant – a horrible end. The period of Sukhjiwan's rule continued from the year 1754 AD to 1762 AD i.e., 1167 AH to 1175 AH for more than 8 years.

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The Subedars /Dy. Subedars who ruled Kashmir during the Afghan king Ahmed Shah Abdali

The first Subedar was the conqueror of Kashmir i.e. Noorudin Khan Bamzi. His working as Subedar did last just for three months. During this period he set right the government machinery and administrated with peace. After his departure Bulund Khan Bamzi was posted as Subedar in the year 1762 AD (1175 AH). He was a good natured man. He appointed Mulla Qawamuddin and Qazi Abdul Rahim as his Dy. Subedars. An ugly situation during his rule was the quarrel between Sunnies and Shias when Sunnies blamed Shias of speaking irresponsible and irritable language against the Sufi saint Khawaja Habib-ullah Nowsheri when they were on move to Idgah for offering *Nimazi-Istesqa* (prayers for rains) at Idgah. Bulund Khan came forth and stopped the warring groups from mutual quarrel and made an open enquiry in this blame game and it was found that the Shia sect of Muslims was at fault. He ordered some punishment and recovery of fine from defaulters. In a second calamity the climatic conditions in the mid winter of 1764 AD (1177 AH) were abnormally cold which froze even the water of Veyth (Jhelum) besides lakes and springs to a depth of about 2 meters. This situation caused many difficulties to people when they had to dismantle their houses to make available fire wood for heating and preparation of food. He was called back in the year 1764 AD (1177 AH) after ruling for about two years. On reaching Jammu he abruptly died of heart failure. He was replaced by Noor-uddin Khan Bamzi as Subedar the second time. He appointed Mir Muqi Kant as his Prime minister Qazi Khan as chief justice and Kalias Dar as chief secretary (Sahibi-Kar). It was after sometime when Kalias Dar and Mir Muqim Kant became at daggers drawn with each other. In this tangled situation Mir Muqim Kant was killed by Kalias Dar. Having a clear proof that this Prime minister was killed by Chief secretary (the finding of pistol of Kalias Dar at the site of deceased Mir Muqim in this case. When the son of deceased Prime minister came to know the factual position, he was dejected to get the killer sentenced, he finally ran to Muzaffar-Abad and stayed with Raja Bamboo to find a chance to do away with the killer.

During this very time the Subedar departed to Lahore to attend camp of Ahmed Shahi Abdali, when one of the Subedars confident Lal Khan Khatak rebelled. He did away with Jan Muhammad Khan the officiating Subedar and began to rule as Subedar in the year 1766 AD. He turned against Hindu population and made them to suffer. One Hafiz Abdullah who was a Shia posed to be a Sunni began to preach objectionable statements against the holy companions of Prophet Muhammad (SAW).

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He was caught and presented before Khawaja Kamal-ud-din Naqashbandi, who enquired in the allegations posed against him. The result of the enquiry revealed that he was really a culprit, he was than executed in the gallery of the holy monastery of Naqashband Sahib. Afterwards Kashmir was griped with a severe famine which caused additional suffering to masses. When the Afghan king Ahmed Shah received the report of these untoward happening, he recalled Noor-ud-din Khan and replaced him by another Subedar named Khuram Khan who took over the change in the year 1766 AD (1179 AH). He proved to be a superstitious and a very weak Subedar. He on reaching Baramulla along with forces made Lal Khan too nervous that he left Srinagar for his fort at Berwah. Thus the new Subedar reached Srinagar without any resistance. He appointed Kalilas Dar (the murderer) as Sahibi-Kar (chief secretary). This action relived the Hindus of the dread of Lal Khan and now they began to live a happy and peaceful life. As he was a superstitious and a weak Subedar, he was defeated by his enemies such as Mir Faqir Ullah of Muzaffar Abad and Lal Khan (who had hidden in his fort at Berwah) who plundered Srinagar and then followed the fleeing Subedar and defeated him at Romoh. Then he ran to Shopian when his another helper Amir Khan Jawan Sher also reached. Then they left Kashmir via Jammu road along with Kalikas Dar. Thus this Subedar was present in Kashmir upto 1767 AD (1180 AH) i.e. for about one year. After Khoram Khan's exit Mir Muqim Kant became the ruler of Kashmir and declared his Submission to the Afghan ruler. He informed his other companions Fazal Khan to see him at Srinagar, but he did not obeyed his orders with the result that Kant ordered to arrest him, but Fazal Khan ran away to Poonch and then he made a journey to Afghanistan to seek the Afghan rulers directives. Mir Faqirullah Kant after this episode began to take revenge from his opponents. He also began to commit atrocities on Hindus. This action caused great difficulty to Hindus. Many Hindus were killed and many more converted to Islam just to save their honor. The country was taken over by violence uproar and disturbances.

Due to these adverse conditions the Subedar was not in a position to meet the demands of the Afghan ruler. These unusual circumstances made Faqirullah to become a drunkard and he was taken over by liqueur day and night losing his head and committing crimes to the extent that he killed his maternal uncle by trampling him under the hooves of a horse.

The Fazil Khan on reaching Kabul presented his report to the Sultan king of Kabul about to role of Subedar towards the local population. To add to his reported allegations the king also received the reports of his attorneys depicting the attitude of the Subedar who had leashed a

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reign of terror in Kashmir. The king of Kabul was enraged against his Subedar and deputed Noor-ud-din Khan Bamzai to Kashmir Bamzai on reaching Poonuch tried his best to convey the Subedar Mir Faqirullah but was not in a position to get a positive response. Then Bamzai asked Ali Muhammad to advance to valley via Gulmarg and he himself reached via Tosmaidan and a battle between the Subedar and joint forces of Ali Muhammad Khan and Bamzi ensured at the village Goripora. In this battle the Subedar was defeated and he ran away to Srinagar. Noor-ud-din Khan Bamzi also advanced to Srinagar. Then a confrontation again took place in Srinagar's Maisuma area, where the Subedar Fariqullah Kant was supported by Bamba an armed community. Here also the Subedars forces were defeated and the Subedar ran away from the battle field to Maraz. The Bambas after plundering the nearby areas of Srinagar also ran away to their areas after about one month. Till then Bamzai and his forces had to stay at Idgah area of Srinagar. In the meanwhile the defeated Subedar roamed in Karnah mountain areas and then died due to excessive drinking, leaving the post of subedari in the hands of Noor-ud-din Khan Bamzai for the second time.

Noor-ud-din Khan Bamzai appointed Lal Muhammad Khan as his advisor. He was in a position to bring peace in the war torn country. After sometime when Bamzai had established his roots as a Subedar, he was shocked to know that the king of Kabul had appointed a new Subedar named Khazanchi Khan for Kashmir, who had even reached Baramulla. The Subedar Noor-ud-din did not handed over the charge to him with the result that he had to return back. Thereafter Kailas Dar approached the king of Kabul, who directed him to proceed Kashmir along with Khurram Khan. When they reached Peshawar the administrator (Subedar) designated Lal Muhammad Khan as acting deputy Subedar and left himself to Jammu to study the results of the confrontation between Bamzai and Lal Muhammad Khan. Lal Muhammad Khan instead of confrontation Bamzi (Subedar) used his forces to plunder traders and revenue collectors in order to collect the expenses on account of war. This action on the part of Lal Muhammad was seriously taken by the dignitaries and higher officials of the country and they began to hate this repressive Subedar. Khurram Khan then moved from Jammu to Muzaffarabad and Lal Muhammad along with his forces left for Baramulla. After arresting Mir Hassan Kant and his brothers. Instead of proceeding ahead to confront Khurram Khan himself, he asked his brothers Saifullah Khan to defeat Khurram Khan who was ready to fight at Muzaffarabad. After a minor confrontation Saifullah Khan was defeated. This defeat discouraged Lal Khan to the extent that instead of fighting Khurram Khan he considered

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it safe to stay silent in his fort to observe the future course of events. After some days when Khurram Khan found that subedari seat was not occupied by Lal Muhammad, he came to Srinagar and occupied the seat of Subedar of Kashmir the second time. His first order was to release Mir Hassan Kant and his brothers from prison. Mir Hassan Kant was given a coveted post of *Pesh-Kar* (Reader) and *Raisul Mulk*. He ordered his commander in-chief Amir Khan Jawansher for arresting Lal Muhammad Khan, but he could not harm him as the fort in which he had taken refuge was impregnable. When the commander in-chief returned unsuccessful, Lal Muhammad Khan would come out of the fort and plunder the nearby villages of Berwah and Bangil etc and set the buildings on fire. The general public and the commander of his forces were disturbed by not handling Lal Muhammad Khan by the weak and meek Subedar, the commander Jawansher sent an adverse report to the king of Kabul. The king directed Amir Khan Jawansher to assume the charge of Subedar at once so that the people are saved from the atrocities of Lal Khan. Thus the subedari of Khurram Khan came to an abrupt end after six months from 1770 AD to 1771 AD i.e., 1148 Hijri.

Amir Khan Jawansher appointed Mir Fazal Kant as his Prime minister and bestowed all the government affairs exclusively to him. It is a strange state of affairs that this commander in-chief turned Subedar (Governor) who on his complaint to the king of Afghanistan regarding the maladministration of Khurram Khan., he himself behaved as an irresponsible man and began to enjoy music and drenched himself in drinking and dancing. Under these irresponsible acts his designated prime minister let loose terror on his opponents especially on Kailas Dar, whom he tortured him to the extent that it caused his death. He also turned against the Hindus who were humiliated and disgraced by him. During the subedari of Jawansher also Lal Muhammad suddenly came out of his safe heaven and began to loot and destroy around Nagam village. The Prime minister Mir Fazal Kant decided to personally eliminate this menace once for all, but he could not catch hold of Lal Muhammad Khan as he left the battle field and as usual hid himself in the impregnable fort. After sometime the brother of Lai Muhammad Khan be Saif-ullah Khan was asked to make a night raid on the capital city when he looted the people living in vicinity of Zaldagar area and also destroyed the palaces of Raja Sukhjiwan by setting them on fire.

After this happening the Subedar Amir Khan Jawansher came to know that some members of his armed forces of Khyber area had joined with Lal Muhammad Khan's forces. Jawansher was enraged and he picked

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up these officers and members of his royal forces and put them to sword without any enquiry. Their number is stated to be about three hundred.

After sometime the Subedar came to know that Lal Muhammad Khan has died in the fort itself and his family had migrated to Poonch. He ordered to exhume the dead body of Lal Muhammad Khan who had been buried outside the fort. Then his body was buried after due funeral rites in the courtyard of Khanqahi Maula near Zainkadal.

Thinking himself to be a free from odds and ends, Jawansher thought himself to be still capable of enjoying in this temporary short period of life, he for enjoying and merry making raised an artificial island in Dal lake named it as *Sona Lank*. On this island he raised a seven storey building duly decorated and its compound beautified with fountains and greenery and flowering shrubs. He would enjoy with music and dancing by young girls here. Then he married a girl of a *Hanji* (boatman) and built a palace over here for her by removing building material especially precious stones from the Mughal gardens. He also laid a beautiful garden named Baghi Amir Khan and Sher Garhi fort complex and a bridge named Amira-Kadal on river Veyth (Jhelum). He also built a garden at Ashai-Bagh where we would also hold public meetings. He also built a public hall at Dhar Bagh as well (i.e., Sher Ghari). When all these structures were constructed a severe flood hit the valley which destroyed all these structures. He then made efforts to reconstruct these structures once again. Sher Ghari was constructed in Dhar-Bagh which now houses the officers of Divisional commission, District Commissioner, or Tehsildars office and a branch of J&K Bank.

During the period of Amir Khan Jawansher as Subedar, Ahmed Shah Abdali died in 1772 AD (1186 Hijri). Out of his four sons his eldest son Taimur Shah occupied the crown of Afghanistan on entry to Kandhar. Then he shifted his capital to Kabul. After settlement he issued continuation orders to Jawansher Khan as Subedar of Kashmir and conferred the title of *Diler Jang* on this Subedar. The Subedar on his part showed obedience to the king on account of the title conferred upon him. After about some months he abruptly changed his mind and began to rule Kashmir as an independent Sultan As he was the follower of Shia cult of Muslim religion, hence he began to propagate his faith and make the Sunnies to face odd times. He killed Khawaja Kamaludin Naqashbandi through the hands of Anwar Bloch by entering his residential house by force in the year 1174 AD on the pretext of killing of Hafiz Abdullah by him. He also got the sons of Abul Barkat, Kh. Fateh ullah, Gakhar, Ali Malik Sahvi secretly killed just on the false notation of opposing and insulting the Shia sect.

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It is recorded that he pitched a black tent in me Baghi Amir Abad for morning of the martyrs of Karbala, incurring a huge expenditure. He also pressurized Sheikhul Islam Qazi Khan and other Muftis of the city to add Ali Wali ullah in the Azan (call for prayer), but he was not in a position to get the same implement for fear of a revolt. When the Afghan king received the details of the atrocities caused by Jawansher, he dispatched a new Subedar named Ali Akbar Khan. When this Subedar reached Muzaffarabad the Bamba community stopped his onward movement, hence he had to return to Kabul. Jawansher after hearing this episode was thankful to the Bamba and Khakha community and strengthened the bonds of friendship with them by having matrimonial relations.

When Ali Khan reached Kabul, he apprised the king about the atrocities caused by Jawansher on the common people. The Afghan king then deputed Hafi Karim Khan as the Subedar along with a strong armed forces. When this news was received by Jawansher, he after consultations with his followers decided to immediately dispatched the brother of Haji Karim Dad Khan namely Zaman Dad Khan, along with some dignitaries and costly gifts to the Kabul king with the request to recall Haji Karim Dad Khan. When the party presented numerous costly gifts to the king, he agreed to recall the new Subedar (governor) and allowed the Subedar Jawansher to continue on his post.

Here in Kashmir the Subedar Jawansher continued his persecution of the large number of people. The people were fed up of the administrator especially some mischievous Hindus and some Shia Boatman with whom he had matrimonial relations. The Subedar tried his best to stop the people's rebellion, but he was not successful. In the meanwhile some of the elders of the city were worried about the atrocities and tricks played by the Subedar to divide them and quill the revolt. It made them imperative to sent a delegation of elders including Abdul Nabi and Mulla Majid to Kabul and apprise the king Timur Shah of the evil deeds of Subedar Amir Khan Jawansher. This delegation was successful in bringing the previously, designated Subedar i.e. Haji Karim Dad Khan to punish the evil Subedar Jawansher. The new Subedar on way to Kashmir was this time also not allow to proceed ahead especially by the relatives of Jawansher Subedar i.e. Ali Akbar Khan and Mahmood Khan Bamba. However with the strong armed forces available to the new Subedar, they could not resist the forward march of Haji Karim Dad Khan and he reached Baramulla after some loss of his armed forces in the year 1776 AD. Now it was Jawansher to resist the new Subedar. He deputed Naquli Khan Afshar with a large army to confront the designated Subedar. He waited at a place called Gorus

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Boni. Haji Sahib took a different route and reached Pattan after crossing Veyth at Janbaz Pora with his forces of forty thousand cavalry Narquli Khan the other wing off Amir Khan's forces led by Mir Fazil Kant also traveled from Khoihama and after reaching Pattan Joined with the forces of Haji Karim Dad Khan. This unexpected action of his commanders made him nervous, he thought it safe to run away to Shahabad area of South Kashmir, where the chiefs of Haji Karim Dad Khan named Maroof Khan and Ali Akbar Khan arrested him with the help of the landlords of Shahabad and was taken to the new administrator. The new administrator (Subedar) sent him duly hand cuffed to Kabul. The king of Kabul sent him to Prison where he stayed for about six months. The king set him free and lived in Kabul upto his death. Thus the 2nd term of Amir Khan Jawansher Khan as *Diler Jung* lasted from 1772 AD to 1776 AD i.e., 1186 AH to 1190 AH i.e., Four years.

Haji Karim Dad Khan took over in the year 1776 AD as Subedar (Governor) of Kashmir after arresting of Jawansher Subedar. He appointed Mir Fazil Kant as Prime minister with all powers of an administrator and revenue collector. When he could not collect the revenue as per the desire of Subedar, he got him killed without any trial or a notice just after a few months in the year 1776 AD. He then appointed Noor Muhammad as a Judge and Dila Ram Quli as the *Sahibi Kar* (executive officer). In the year 1777 AD (1191 AH). His son Murtaza Khan arrived in Kashmir as per his fathers instructions. Due to the reception of his son the windows of the administrators hall were shaken by booming of cannons which then fell down causing death of some people and injuring many others, Then the administrator send his son Murtaza Khan to conquer Askardu, who was able to defeat Raja Murad Khan of Askardu and returned along with some hostages a hefty tribute. The Subedar transmitted this information to the Afghan king, who in return conferred the title of *Shuja-ul-Mulk* on the Subedar. In the year 1780 AD Ranjit Dev, the ruler of Jammu tried to take over Kashmir with a strong army via Banihal pass, but was defeated and ran away. The Subedar came to know after sometime that behind the attack of Raja of Jammu there were the hands of Kant, Khakha and Bamba communities behind it. The Subedar took action against Kant community first. Then he sent Tarquli Khan to avenge the Khakha and Bamba communities in the year 1780 AD. He sent seven thousand soldiers to Muzaffarabad to revenge Mahmood Khan Bamba, who was on his first arrival did not allow Haji Karim Dad Khan to enter Kashmir. When Tarquli Khan reached Boliasia, he was misled by the ruler of Kathai and then he attacked the army of Tarquli Khan and snatched away all the ammunition and other stores, making it imperative for the Tarquli Khan

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to return to Srinagar empty handed. The Subedar turned so rash against the activity and defeat of Taquil Khan that he killed him.

Afterwards the Subedar turned against the people of Kashmir. He would not only loot the belongings in their houses but also laid his hands on the honor and prestige of the people in general. He imposed many new taxes on the people. The feudal lords and high ranking people had to pay the tax called *Zari Niaz*, which was four times in excess of their income. This tax broke their spine and they had to sell their property in order to pay the tax and others migrated to Punjab. Another tax *Zari Ashkas* was levied on rich persons and traders of Srinagar. *Jivmat* tax was imposed on land lords. To pay this tax the land lords were forced to cut down fruit trees from the plantation and sold the produce as fire wood in order to pay the tax. Thus the fruit industry was ruined by this cruel Haji. Besides he would recover large amounts as fines and penalties. He recovered forcefully a huge amount of Rupees fifty thousand from Hindus on the false blame of killing his cruel man Aslam Harkara and Babu Harkara who had hidden them to recover the amount. He imposed special taxes called *Dagi Shawl* tax from the Shawl weavers. To add to all these taxes, misfortune oppression the other God send calamity struck the valley in the shape of an earthquake of higher intensity which turned thousands of houses to rubble in the year 1779 AD. This calamity continued for 6 months. In the next year the water bodies including the river *Veyth* froze due to intense cold. People could not get water for their daily requirements. They were forced to heat up big sheets of ice to obtain drinking water with great difficulty.

When this nominal Haji Sahib put to a great trouble the people of Kashmir irrespective of their religious affinities, they revolted against him. Then this Subedar turned his attention towards the Raja of Muzaffarabad named Mahmood Khan. At Baramulla he arrested Barah Khan Khakha and dispatched him to Srinagar. He also arrested his son Bahadur Khan and took him with himself to Muzaffarabad duly chained. The Raja of Muzaffarabad hearing all these tales of terror thought it better to run away to some safe place. The Subedar arrested his many dependents and companions. On his return when he reached Kathaie, Bahadur Khan Khaka the son of Berah Khan Khaka on the plea of taking a bath jumped in the river Veyth and crossed to other bank of river and ran away from the clutches of Subedar. During the next day he made an attack on the forces of the Subedar with his sixty valiant supporters. He was in a position to kill an officer of Subedar named Divan Singh and many Soldiers and then ran away to a safe place. Haji Karim Dad Khan Subedar then went to

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Goras Boni and there-from left for Srinagar. After reaching Srinagar his first task was to kill Berah Khan Khakha in the courtyard of Sher Gado. He also ordered to kill the left over prisoners at the rate of ten prisoners each day by drowning them in Dal lake.

The Subedar was deadly against the Shia sec of Muslims. He tortured and disgraced them to the extent that they were hated in the community. He tortured the killer of Khwaja Kamul-ud-din to the extent that he died in pain. He also destroyed Baghi Amirabad laid out by Amir Khan Jawansher.

In the year 1783 AD (1197 AH) the brother of the king of Kabul named Sikander reached Kamraj area of Kashmir and began to cause disturbances and looting of the inhabitants. The Subedar directed his son Azad Khan to confront him. As soon as Azad Khan reached Kamraj area Sikander Shah ran away from the battle field, thus Azad Khan returned to Srinagar victoriously. During these days the Subedar was afflicted by a dreaded disease which caused his death in the year 1783 AD i.e., 12th of 2nd month of 1197 AH. As his son Azad Khan was not present in the city, the date of his death was not exposed as per his last will, till his son arrived. He during his last days made efforts to rectify his sins and unusual treacherous behavior but he was punished by God and was destined to die as *Zulm Gar*.

The next Subedar was Azad Khan the son of the late Haji Karim Dad Khan. He was bestowed the subedari Kashmir by his father and he got the order of subedari rectified by the king of Kabul on the recommendation of his nobles. Azad Khan then appointed Dila Ram Quli as his minister. He turned out to be a few steps ahead tyrant than that of his late father Haji Karim Dad Khan. His next step was to organize his military force by recruiting three thousand Sikhs. Then he first of all invaded Kishtwar and arrested its Raja and brought him to Srinagar. In Srinagar he respected him and provided him elegant robes and continued him as a Raja of Kishtwar after receiving a hefty amount and gifts. Then he attacked the Raja Rustum Khan of Poonch. This Raja ran away which made the Subedar to plunder the area for about a week collecting a large amount in cash as well as in kind and killed the confident of Raja i.e. Gobind Pandit. During the next year he again raided this very place. At this time the Raja of Poonch offered large amount of cash and valuable gifts and subjugated himself to the Subedar. Then he attacked the Raja of Rajouri. Who also subdued himself to the Subedar.

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Thus he in the first instant established his authority on his surrounding Rajas After subjugating the Rajas he stayed at Srinagar and tried to get a canal to Maisuma area but failed in this attempt. Then he made a move to invade the Sultan of Kathai and other petty Rajas on his way. In this endeavor he failed to fulfill his dream as the Rajas hid themselves in far away forests. However he could catch hold of some ordinary people and returned This expenditure reduced his image in the eyes of landlords who were forced to provide labour on *Begar* (Forced labour). Due to tactical efforts, he turned against the king of Kabul and declared himself as an independent ruler of Kashmir. He even imprisoned his brother on having good relations with Afghan king. He exiled Gafoor Khan and Askar Khan and put to death Sher Ali Khan and Khawaja Muhammad Ganie. He declared himself as Nadir Shah II. During this period the king of Kabul Timur Shah was busy in an invasion of India (1785 AD). Therefore he asked his confident Kifayat Khan to bring to book the Subedar and to release Noor Jang Khan and other prisoners but he killed Noor Jang Khan and his grand sons in his presence, Kifayat Khan could not take any action and was paid only three lac rupees as tribute. Timur Shah thereafter tried his best to reign the Subedar but all his efforts proved futile.

During his rule Kashmir was swept by natural eternities such as severe famine and deadly epidemic which added to the already miserable conditions of terrorized populace. The Subedars officers and courtiers were secretly in league to do away with this cruel ruler. This resulted in joining of Pahalwan Khan and Maluk Khan to make Azmat Khan Qabchi, the guard of the bed chamber of Subedar who agreed to kill Subedar during his sleep. Azmat Khan finding a suitable occasion attacked the Subedar with his pistol but due to his ill luck the pistol shot pierced his thigh and he in pain jumped out from the wall of Sher Gadi. Thus battle between them continued at Sher Gadi Maisuma, Awantipora and again to Sher Gadi. In the end the rebels after a long siege ran away from Sher Gadi during the night hours. The Subedar Azad Khan along with his party chased them and was in a position to catch near Khanpuri sarai after killing Pahalwan Khan, Maluk Khan and about twenty other supporters burnt Azmat Khan Qabchi, the guard of his bed chamber alive.

After this unwanted happening in the year 1198 Hijri a fire broke out in Tankipora area if Srinagar which caused whole sale destruction of n 80% houses, soon after again an intense earthquake shook the country which also added to destruction of properties and death of thousands of people as a warning from the God almighty to the ruler (Subedar) of Kashmir.

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Timur Shah on getting the reports of Azad Khan Subedar's treacherous activities and public anger directed Saif-ud-daulah Madad Khan Ishaqzai to proceed to Kashmir to bring the Subedar to senses. Madad Khan was provided a fighting force of fifty thousand equipped and well trained soldiers. Azad Khan was informed that Madad Khan was moving to Srinagar from Baramulla side, hence he stayed at Delina with his army. To his surprise he got the information that one wing of the forces of Madad Khan has reached Srinagar via Khuihama. On the second month of the year 1199 led by Saif-ud-din Kant and is staying at Haft Chinar. They released Abdul Aziz Khan out of the Shergari and killed him in open ground. This action caused much stress to the Subedar and he sent a message to his family to leave Sher Gadi for Poonch. He then marched from Delina and stayed at Khan Pora to face his enemy. Madad Khan also moved to Khan Pora. In the meanwhile one of the chiefs of Subedar joined the forces of Madad Khan. The Subedar was so enraged with him that he drowned his two sons and a daughter in the river Veyth and ordered his wife to be raped by his soldier. Both parties at Khan Pora pinched in fierce battle and it was an occasion of disgrace for Subedar when some of his chiefs joined the army of Madad Khan. This situation made the Subedar to run away from the battle field. Madad Khan then stayed at Zaldagar area of Srinagar. After some days Azad Khan along with his army made night raid at Madad Khan's camp but he failed to achieve the desire goal. He than had no choice to run away to Poonch. Hereafter moving from one place to other made an attempt to capture the seat of the Raja of Poonch. The spies of the Raja however informed the Raja about the aim of Azad Khan when he took a prompt action and arrested Azad Khan and put him behind the bars. After a few days of this incident the commander in-chief of Saif-ul-daulah Madad Khan rounded up Azad Khan when he reached Poonch. Azad Khan the Subedar then committed suicide. His head was then send to Afghan King, who was all praise for the bravery of this Subedar. Without making mention of the atrocities committed by the father and the son (Haji Karim Dad Khan and Azad Khan) to the Kashmir people during their tenure as Subedars. It was a greatest calamity for the people of Kashmir, who were reduced to penury by imposing spine breaking, blood sucking taxes while they had lost everything to forced labour (*begar*) and even attacking the honour and prestige of high and low. The people of Kashmir will never forget the atrocities committed by them in Kashmir. Their period of rule even though they were Muslims by name will always be written on the black pages of Kashmir history. Azad Khan's tenure lasted for two years and four months from the year 1783 AD to 1785 AD.

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Saif-ud-daulah Madad Khan Ishaqzai on taking the charge of a Subedar in the year 1785 AD. i.e., 1199 AH as he was very much worried to see the general public afraid of the Afghan rule as their Subedars proved to be the cruel thives who would snatch everything available with them and also kill them on minor issues. He found there are some groups of people who for their own petty interests would side with the administrators to behave cruel rulers. His first task therefore was to crush such mischievous groups. After accomplishing this difficult task he took some welfare measure in order to change the people's doubts about Afghan Subedars. He was just going to abolish many harsh taxes imposed by Haji Karim Dad Khan and Azad Khan including *Jazia* from Hindus. He was however not in a position to take any action on his plans as during his period one Mulla Gaffar Khan was sent by the ruler of Kabul to collect revenue from Kashmir. He was by force presented a written statement by Hindus that they were ready to pay the *Jazia* tax. He was then replaced by Mir Dad Khan by the king of Afghanistan after ten months only. Mir Dad Khan on assuming the charge appointed Mulla Gaffar Khan as deputy Subedar who was already in Kashmir for revenue collection purposes. Besides others they appointed Dila Ram Qulli as an officer in judiciary, while Mulla Habib ullah was the Qazi and Mula Qawan-ud-din as a court president. The Subedar and his deputy after working in unanimity for a short period fell apart and began to disrespect one another. Dila Ram Qull is reported to have added furl to the fire and both of them were inclined to take advise from this Pandit. Pandit Dila Ram took advantage of the differences on administrative affairs of the country and he was able to appoint Hindus and Pandits on the posts previously occupied by the Muslims. When the differences between the Subedar and his deputy touched the climax of, the Afghan king sent his representative named Nishan Khan Durrani for reconciliation. Nishan Khan engaged himself in collection of the revenue and did not pay attention to the main task and returned to Kabul with full bags of money snatched from residents of Kashmir, both rich and poor. This lack of attitude part of the enquiry officer made the rival group to fight openly even on petty matters, Then fee Afghan king sent another reconciliation officer Murtaza Khan to Kashmir. He instead of enquiry and reconciliation announced that out of the two Subedar or deputy Subedar whoever will guarantee more revenue to the king he will be in a position to rule the country (Kashmir). Mulla Gaffar the deputy Subedar did not made the commitment, so he left the post and went to Kabul, hence Mir Dad Khan continued as the Subedar. To procure maximum revenue for Kabul, this Subedar was harsh enough on the Kashmiri people and imposed more taxes on the people adding more difficulties

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to them. He once again shew his arrogant and tyrant nature of Kabul kings. Dila Ram Quli now the special advisor of the Subedar began to harm the Muslim officers. They turned against his ill attitude and when they found a chance to take revenge from him, they locked him in Jamia Masjid Srinagar on Friday and beat him up and injured him with sticks. As soon as the Subedar received this report, he sent his forces and opened the lock of mosque and set him free, assuring the officers that he will not behave in such a rude manner with them in future. Then the rebellion of Mir Jaffar Kant from Kamraj was crushed and he was imprisoned. This Subedar was then afflicted with an incurable disease and died in the year 1788 AD (1202 AH) after ruling as Subedar for two years.

The next Subedar of Kashmir was Ismail Khan a relative of the expired Subedar. Soon after Mulla Gaffar Khan was posted as Subedar in the year 1788 AD. His first task was to release Mir Jaffar Kant from prison. As soon as he began to take stock of eventful ruler for about three months, he was replaced by Sardar Jumma Khan in the same year. During this Subedars first year it rained heavily for more than four days, which caused unprecedented floods which were responsible for destruction of houses and erosion of of paddy lands. In Srinagar itself the bund a Qazi Muhalla was breached which caused colossal loss of the houses and property in a vast area of Rainawari and Khanyar. The Subedar then brought his two sons to Kashmir. One of them i.e. Abdullah Khan was appointed as Qazi. During the next year Mulla Fazil Durrani was sent to Kashmir to direct the Subedar to attend the king at Kabul. The Subedar dispatched his second son Muhabat Khan who returned after completing his job property with gifts of honour. After this affair Timur Shah reached Peshawar and sent Abdul Rahim Khan to the Subedar for settlement of accounts (Their main concern). The Subedar at this time went personally to see Abdul Rahim along with his two officers Mir Jaffar and Dila Ram. In his absence he asked his son Muhabat Khan to look after the governance of Kashmir. It is stated that during his absence the Shia sect of Muslims constructed mourning hall (*Matam Sarai*) at Zadibal and Hassan Abad. The Subedar's son constituted a committee to look into the matter under Islam Khan. On the basis of Islam Khan's enquiry report Muhabat Khan personally inspected the site along with a large number of complainants and pulled down the constructed Sarai and issued strong rejoinder to the Shia sect not to take up such works again. When the Subedar returned to Srinagar, he had to face the rebellion of Wazir Hassan of Kamraj. The Subedar took immediate action and subdued him. Afterwards the Raja of Poonch Rustum began to plunder the hilly areas of Kashmir by forcibly snatching the flocks of sheeps and goats and other cattle. The Subedar took immediate

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action and Subdued the plunders and paid tribute to Kabul. Then the Raja of Rajouri Bahadur Khan Khakha rebelled. Here also military action was taken and the Raja was arrested and brought to Kashmir. When he surrendered and was restored after paying tribute. Then the Subedar went to Kabul on the call of the king and directed Rehmatullah Khan to act as Subedar in his absence. During this period the Khakha and Bamboo militants revolted against the Subedar. Immediate action by the acting Subedar brought them under control. The Subedar returned to Srinagar in the year 1207 AH, then just after two months he died of diarrhea. His body was finally send to Kabul for burial.

The next Subedar appointed by Kabul was Mirza Khan who reached Srinagar in the year 1793 AD (1207 AH). He entrusted all the affairs of governance to his son Mir Hazar Khan, who appointed Eisa Dewani as his administrative officer and Mulla Qawamuddin as Judge. His working was going on with satisfaction when after his Subedari tenure of four months the king of Kabul Timur Shah died and his period of the Subedari was cut short in the year 1207 AH. Timur Shah passed away at Kabul on 18th May 1793 AD and was succeeded by Zaman Shah after imprisonment of his brothers and blinding of another. Zaman Shah the new ruler of Kabul could not attend the affairs of Kashmir for a long time because of the disturbances in his home country. This condition helped Mirza Hazar Khan to secure himself as an independent ruler and did not pay heed to the directives of Zaman Shah who sent his special messenger to him from Peshawar for payment of royal tribute. In order to collect maximum money he started to impose new taxes. He enforced tyranny especially on Shias and Hindus. Hindus were subjected to Jazia tax and other physical and economical hardships and their leaders were subjected to death. He after killing Dila Ram Quli drowned hundreds of them in Jhelum, after putting them in gunny bags. The Subedar was so rude that he even imprisoned his father when the king of Afghanistan sent him to obey the rule of the king. Hearing all these evil facts of the Subedar the Afghan king sent a strong and large number of forces to calm down the Subedar, under the command of Ahmed Khan and Rehmat ullah Khan Alkozi, son of Jumma Khan Alkozi. The Subedar also proceeded to Baramulla to fight the royal forces. The confrontation between the warring forces lasted for about three months and it would have continued for further period in case the chiefs of the Subedar would have not deserted the Subedar and joined the forces of Ahmed Khan. This critical situation compelled the Subedar to run away from the battle field. He men hid himself in Khanqah Maula. After search by the victorious forces he was traced out and arrested and then sent to Kabul. Then the Subedari was handed

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over to Rehamt ullah Khan. Due to the strained relations between the Subedar and Ahmed Khan there was total disorder in administration. The king then recalled both of them to Afghanistan. Other persons who were temporarily deployed as Dy. Subedars did utterly fail to bring peace in country.

Then king of Kabul appointed Kifayat Khan as Subedar of Kashmir in the year 1794 AD (1208 AH). He after taking over formed his administrative cabinet by appointing Mirza Badar-uddin as his Prime minister, Mirza Raza as minister, Mulla Masood as Qazi. This Subedar discharged his duty efficiently but then he had to leave for Kabul on the directives of the king. He handed over the charge to his Prime minister Mirza Bardud-udin. During his period a business man named Aqa Rahim took Khawaja Eisa Dewani to his home for allegedly arranging a business affair with him. He asked him to sit in a Hamman and asked his servant to ignite the *Hammam*, when the *Hammam* got heated up, he came out on some pretext and closed the door of the heated room (i.e. Hammam). Khawaja Eisa could not bear the heat and made efforts to come out but could not because of the closure of the door. He then cried in pain and was about to die when fortunately for him his cries were heard by a passer by whom with the help of others brought him out of the Hammam and took him to Eidgah in a palanquin. Then the crowd who saw the condition of Diwan as precarious attacked the house of this businessman and set it on fire. Seeing the house completely destroyed the Shia community attacked the residence of Kh. Eisa Dewani. This plunder was responsible for making bitter relations between the two Muslim sects and caused much bloodshed. The Sunnies were in a position to save the house of Kh. Eisa Diwani, who was then carried to Sher Gadi. After six months the Subedar returned to Kashmir. After his arrival the Subedar had to deal with the Bamboo militant community who began to plunder the locals of Kamraz. After a fight in which Khan Jehan was killed and Mirza Raza made a peace deal with the rebels. It is summed up by the historians that the rule of this Subedar was comparatively satisfactory. He left for Kabul after one year of governance in the year 1795 AD (1209 AH) and then shifted to his house which was situated in a garden at Khanyar. The next Subedar Arsala Khan did not personally come to Kashmir but appointed Muhammad Khan Jawansher as Dy. Subedar and Mirza Karim as administrator and collector of revenue. Muhammad Khan Jawansher's first task was to arrest the previous Subedar who was after sometime sent to Kabul. After this episode a trio consisting of Khan Bloch, Khuda Dad Khan and Muhammad Khan besieged the residence of Jawansher at Sher Gadi. Jawansher with the help of his community began to attack his rivals from the high walls of Sher

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Gadi but the trio was in a position to climb the wall with the help of a ladder, entered the walled residence of Jawansher Subedar and arrested him and made their mind to rule Kashmir. In these disturbed conditions no positive action was possible for about one year. Afterwards the king of Kabul was informed of this unruly and ugly situation. He immediately dispatched Sher Muhammad Khan, Mukhtarud Daulah along with the sons of Juma Khan (Abdullah) to put right the situation. This Trio was in a position to establish peace. Then they appointed Abdullah Khan Alkozai as the new Subedar of Kashmir in the year 1796 AD (1210 Hjri.) Soon after he made His brother Rehmat ullah Khan as his substitute and made his way to Kabul along with Mukhtarud Daulah. He returned after sometime and began to rule. He appointed one Pandit named Sehej Ram as administrator. He was able to set the administration in right direction but after only one year he was called to Kabul. He at this time asked his another brother to rule the country till his return and Mirza Raza as his advisor. In his Sojourn to Kabul there was a disturbance in Kamraj caused by Safdar Ali Khan and Sher Bulund Khan. The deputy Subedar directed Gulastan Khan to put down the rebellion. In the ensuring battle the chief of the Bomba community Sardar Ali Khan was killed along with Momin Khan and Baran Khan and many of the Bombas were arrested.

Then the Subedar returned to Kashmir in the year 1213 AH. He excluded all mischief mongers from administration, recruited about thirty thousand foot soldiers and the cavalries from Bombi militant community and then subjected Poonch, Rajouri, Muzaffarabad and Khawaja Wakhna areas under his rule and killed the Raja of Poonch by prisoning after arrest and appointed Wazir Rahullah in his place. It is stated that he was a Subedar who kept his doors open to all the people and tried to raise to prosperity and ensure peace in the region.

In the year 1800 AD the Subedar became discontented with his revenue collector Hura Dass whose brother named Ram Tikoo was the Dewan of the king of Kabul. The royal tribute was sent by the Subedar to the king of Kabul through Hura Dass. On reaching Kabul the king's account officers found some discrepancies in the accounts, resulting in recall of Abdullah Khan to Kabul.

Before his departure Abdullah Khan appointed his brother Atta Muhammad Khan the deputy Subedar of Kashmir. Even before reaching Kabul, the Subedar's another brother namely Wakil Khan was appointed as Subedar of Kashmir. This order was sent to him through his brother in-law. Abdullah on reaching Kabul was imprisoned on the pretext of forgery in the account of tribute. The king sent Mulla Ahmed with a large army

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to dislodge and arrest Atta Muhammad Khan the acting Subedar. His brother i.e. also sent a secret message to Atta Muhammad Khan to resist the entry of new Subedar to Kashmir. Acting on this tip Atta Muhammad Khan put to death the new Subedar i.e. Wakil Khan. Mulla Ahmed on reaching Muzaffarabad a confrontation between the warring groups took place on the banks of Kishenganga river. As a strategical step the armies of the Subedar retreated to Kathaie. Thereupon Mulla Ahmed on reaching Boliada pass was arrested by the commander of the army of Atta Muhammad Khan i.e. Fateh Muhammad Bomba. Under these conditions the army of invader dispersed and the forces of Atta Muhammad Khan took in their possessions a large sum of money and other things. Hira Dass accompanying the opposition forces was also arrested.

During the month of Muharam processions of 1216 AH, a group of Shias used denigrated language against the caliphs of the prophet Muhammad (SAW). The Sunnies were enraged and began to plunder and set fire to the houses of Shias. In this unfortunate pell-mell the mosque located at Idgah was reduced to ashes. These all happening along with the arrest of Zaman Shah the king of Kabul by his brother Muhammad Shah who became the king of Kabul. After a short time Mukhtar-ud-Daulah enthroned Shuja-ul-Mulk as the king of Kabul. He was the fifth son of Timur Shah Muhammad Shah tried to retain the throne but he was defeated in a brief encounter. In fact Kashmir could not be attended to by these two kings of Kabul, which caused lot of trouble to the people of Kashmir due to the presence of independent Kabul Subedars.

During the rule of Mahmood Shah and Shuja-ul-Mulk the following Subedars were the rulers of Kashmir:

Abdullah Khan Alkozi assumed the charge of the Subedar in the year 1802 AD (1216 AH) (Where his brother was in-charge Subedar) after escaping from Bala Hissar fort he came to Kashmir. He declared himself as an independent ruler as Mahmood Shah the ruler of Kabul was busy to establish himself as a ruler of Kabul against his forces. After only about 2 years i.e. in 1804 AD Mahmood Shah was relived of the throne of Kabul by Shuja-ul-Mulk the 5th son of Timur Shah, the Subedar was happy to find out the change of the ruler in Kabul. During his rule the people of Kashmir found themselves in a miserable condition because of the Shia Sunni conflicts which caused heavy losses of life and property. In the same year a severe earthquake which was responsible for a great calamity for the people. In the next year a devastating flood also caused great distress and loss of life to the people. Then the high handedness of rulers made the people to migrate to such areas where they were in a position to save the honour of their woman folk - a great tragedy.

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Soon after ascending the throne the new ruler of Kabul Shuja-ul-Mulk ordered Sher Muhammad Khan Mukhtar-ud-Daulah to annex Kashmir within Afghan ruler. When Sher Muhammad Khan reached Muzaffarabad with a strong armed forces, he sent a word to the Subedar Abdullah Khan Alkozi that he could continue as a Subedar in case he agrees to pay the royal tribute to Afghan government. The hard headed Subedar did not care a fig for his conditional utterances and remained adamant to his sand. He came forward to fight the intruder and sent his forces to village Seer to tackle him Mukhtarul Daulah after enlisting the additional support from neighboring chiefs, the first encounter between the warring groups took place at Seer, where the forces of the Subedar were defeated. The second encounter then did take place at Daobgah with the final victory of Mukhtar-ul-Daulah. The Subedar ran away and hid himself in the fort of Beerwah. Then the victorious Mukhtar-ud-Daulah entered the capital Srinagar After a few days he entrusted the Subedari to his son Atta Muhammad Khan Barkzai He asked him to do away with the previous Subedar who was hiding in Berwah fort. It took about three months for this Subedar to do away with Abdullah Khan when he was put to death by poisoning. After some days the mother of Abdullah Khan brought his body to the Subedar, who dispatched it to Kabul for burial.

The historians have stated that this Subedar was an efficient administrator and his Subedari extending to about six years from 1807 AD to 1813 AD (1221 AH to 1228 AH). He constituted his administrator Pandit Sehejram. He tried his best to develop agriculture as it was the sole bread winner of the whole population. Many people against the earlier ruler were charged large sums on recovery of hidden treasures. Due to increase in agricultural production to more than double the people became prosperous and self reliant. No one died of starvation. He would respect scholars, saints and other religious men and would himself decide the disputes between people after hearing the cases on spot personally. The fort at the top of Hari Parbat Rainawari was constructed by him.

When the father of this Subedar was killed in a battle the king of Afghanistan Shuja-ul-Malik and Azam Khan, Shuja-ul-Malik committed a political mistake to seek protection from the Maharaja Ranjit Singh of Punjab as this Raja was then inclined to take possession of Kashmir from the Kabul kings, as is evident from the historical events of future. Atta Muhammad Khan was well aware of these developments, which made him to declare himself as an independent ruler and began to safeguard his country against the imminent attacks of his foes. He first of all had to fight against Akbar Khan Bamzai and Mir Afzal Khan who advanced

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along with a large army to defeat the Subedar. Atta Muhammad Khan also marched to Baramulla along with his forces. Ultimately the battle was fought in which the army of the Subedar defeated the invaders who were compelled to run away after suffering many casualties. Atta Muhammad Khan then began to increase the power to strike a dangerous war against Ranjit Singh. He collected a large amount of war material in shape of cannons and other ammunition along with a well trained army. He also constructed strong forts and towers at strategic points in Sopore and Baramulla including already constructed fort at Kohi-Maran Srinagar. He then sent a secret letter to Shah Shuja to come to Kashmir promising to make him the king of Kashmir. This offer was agreed by Shah Shuja, but on reaching Kashmir he was imprisoned in Kohi Maran fort under a well though scheme. Then his companions were entrusted the job of protecting the fort attack by three thousand soldiers. When the opposite forces led by Fateh Muhammad Khan reached Atta river he was impressed as well as frightened by the forces of Subedar Atta Muhammad Khan. He then informed the Maharaja Ranjit Singh to help him by providing a strong contingent of armed forces. The Maharaja in case of military support directed him to pay eight lac rupees as the annual tribute to Maharaja with the help of these additional forces he was in a position to win over the forces of Atta Muhammad when some of the commanders of Atta Muhammad deserted to the side Fateh Muhammad Khan of Kabul. Atta Muhammad Khan went to Srinagar and stayed at Sher Gadi and he released Shah Shuja from Kohi Maran fort. Both of them in order to avoid their arrest at the hands of Fateh Muhammad Khan offered gifts to Maharaja Ranjit Singh. Shah Shuja enamored the Maharaja by handing over Kohinoor, the priceless diamond and Atta Muhammad promised to hand over the Attack fort to him. Maharaja accepted this offer and they went to the court of Maharaja under the escort of Mukam Chand. Then the Maharaja also received the balance amount of rupees four lacs from the new Subedar of Kashmir Fateh Muhammad Khan.

After setting the administration in order he handed over his charge to his brother Azim Khan and then left for Kabul. Azim Khan on assuming the charge made efforts to take over the Attak fort from Maharaja Ranjit Singh. He in order to collect maximum funds tried to oppress the people of Kashmir by the maximum taxes recovery. He also refused to pay the annual tribute of rupees eight lac to Maharaja. These actions were responsible for Ranjit Singh to make an attack on Kashmir under the charge of one General Dal Singh. The Sikh army reached Hirpora where the forces of Subedar were already ready to fight. The Sikh forces coming from a hotter area were wearing thin clothes which were

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mainly responsible to cause a non bearable defeat to them at the hands of Subedar's forces as the very cold winds and rain completely shattered the efforts of Sikh forces to attack the Subedar's forces. It is reported in some historic books that the causality of Sikh army at Sedu and Tosmaidan was about 90%. The horse of Maharaja Ranjit Singh also fell into the hands of Kashmiri forces. Azim Khan then returned to Srinagar with drum beating. He was given to understand that there was the hand of Hindus to invite Maharaja of Lahore to conquer Kashmir in order to topple down the Muslim rule in Kashmir.

Azim Khan then leashed a reign of terror on the Hindus and the Muslims who were suspected of being in league with Hindus. Their estates were confiscated and Jazia tax was imposed on Hindus along with their dismissal from administration. He also killed Piwan Hira Dass in the year 1229 AH. In addition to these harsh acts of this Subedar, famine struck the country causing thousands of casualties due to non availability of food. The cost of one Kharwar of Paddy rose to rupees sixteen from the normal rate of rupees one and still it was not available. People made use of forest plants, leaves, roots and fruits to fill their bellies.

Shuja-ul-Mulk then made a journey to Lahore to see the Maharaja Ranjit Singh. This Maharaja after imprisoning him took away Kohinoor the world famous jewel of kings throne and other diamonds from him and let him off. He along with his family then went to Ludhiana and there from to Kishtwar, where he tried to regain his throne but was unsuccessful and returned to Ludhiana. From here he after getting a band of armed men, which enabled him to gain again the kingship of Kabul and Kandhar. After two years of ruling the country he was killed by the son of Zaman Shah.

In his late years of rule, Muhammad Azim Khan the Subedar appointed Birbal Dhar for collection of revenue. After sometime when the accounts were checked there was a shortage of one lac rupees against Birbal Dhar. The Subedar pressurized him to hand over this amount, but he informed the Subedar that the amount could not be collected because the people in general were short of resources and the amount can be realized the next year in form of produce. The Subedar did not accept his plea Birbal Dhar then made a plan to run away from Kashmir along with his son to Jammu where the Raja Gulab Singh welcomed him and then send him to Maharaja Ranjit Singh through his brother Dhian Singh. The Subedar after knowing about the escape of Birbal Dhar sought to take action against his supporters and his family members. Then he was in a position to arrest his wife, who to save herself from ill treatment committed suicide. Also the wife of Raj Dhar the son of Pandit Birabl Dhar.

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was arrested. She converted to Islam and was handed over to an Afghan, who took her to Afghanistan. Pandit Birabl Dhar in Lahore approached secretly Maharaja Ranjit Singh and requested him to attack Kashmir to made an end of Muslim rule there, as this was a ripe time to conquer it because of the mutual discard of the high ups in the administration of Subedar. Meanwhile due to mutual discard between the royal dynasty of Kabul which compelled Muhammad Khan to replace the Wazir Fateh Muhammad Khan (who was blinded by Prince Kamran) by his brother Muhammad Azim Khan. Thus Muhammad Azim Khan after ruling Kashmir for 4 years returned to Kabul in 1819 AD (1234 AH) disposing off his cash and other prized diamonds etc worm more than rupees one crore. He was replaced by his brother Sardar Jabbar Khan as Subedar of Kashmir. Jabar Khan was a merciful and a man to dispose off justice, but to his ill lick he (under the difficult circumstances) was not in a position to direct the government machinery in proper direction.

As already stated Pt. Birbal Dhar had requested Sikh ruler of Lahore to take over Kashmir under his domain. He once again repeated his demand when Muhammad Azim Khan Subedar departed from Kashmir. Maharaja Ranjit Singh however was not in favour of invading Kashmir as in the earlier trial to occupy Kashmir his forces were routed at Sedu top and in Tos Maidan area. Therefore on the insistences of the Pandit (who fled away from his birth place) accepted his plea on the condition of retaining his son Raj Dhar as hostage with him and he will have to bear all expenses and losses of the attack incurred. After accepting these conditions, the Maharaja of Lahore deputed Dewan Zaffar Jang Bahadur. Gulab Singh Raja of Jammu, Sardar Hari Singh Nalwa, Sardar Jawala Singh Pandana, Hukum Singh Chamni, Sikhs of Atriwala and Prince Kahdak Singh along with thirty thousand soldiers. When the party reached Thana, they diverted the forces in two directions, one towards Darhal and the other via Pashbani. The forces of the Subedar Jabbar Khan along with chiefs reached Hirpora. As soon the army of Ranjit Singh reached to the high ridge of Pir Panjal mountain range, it was attacked by the forces, of Subedar, which caused much bloodshed then the Subedars army reached to the upper reached Shopian. Sardar Jabbar Khan also engaged himself in the battle on next day. The Subedars army was fighting to the finish when Jabbar Khan the Subedar was fatally wounded by one of soldiers of Zaffar Jung. Jabbar Khan could not tolerate the pain caused by the wound and tied away from the battle field. After reaching Srinagar he collected all his belongings and left for Kabul. Then the generals and soldiers who were fighting against the enemy like loins were taken aback when they did not find the Subedar in the field. They began to lose their strength and

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began to run away from the battle field. When the Sikh forces found this unbridled condition of Subedar forces they caused a final blow on the positions of Subedar forces. The Sikh forces were declared as conquerors and these forces caused a lot of damage and plundered and trampled the towns and villages on their way till they reached Srinagar. Dawan Chand Zaffar Jang Bahadur then occupied the seat of governance at Sher_Gadi on 11th of Ramzan 1234 AH i.e., 8th of Har 1876 Bikarmi corresponding to 15th June 1819 AD making an end of Muslim rule and beginning of Sikh rule.

Muslim Rule In Kashmir: Conclusion

After concluding the historic description of the Muslim Sultans and Subedars (governors) it will be pertinent to write in brief about the main points of the religion Islam and the qualifications of a Muslim regarding practices and proceedings to be adopted by him and then compare the working and activities of the Sultans and Subedars during the period of their rule.

Islam is a universal religion of peace. It is a non sectarian, non racial, non doctrinal religion. It is just submission to the will of Allah. It implies faith, doing right power that right prevails, eschewing wrong and as an example to others to eschew and shun the wrong and injustice. Islam therefore lives not for itself but for whole human race in this world. The more sectionalism and division there is in the world, the more need for the gospel of unity. This unity must stead fastly be pursued in its way and must not be defeated by wordly and political motives. Faith must be in Allah's directives and his revelations in his books sent by him to prophets of nations from time to time and the last revelation in Quran to the last Prophet Muhammad (SAW) to the whole mankind, through his trusted and revered angel *Gibrail.* The "Quran" is the sum of revelations compiled in a book from by the companions of Prophet Muhammad and given a final shape by the third caliph of Prophet Muhammad (SAW) Hazrat Usman in its original Arabic language.

At present this holy book is translated into almost all languages of world. The English translation undertaken by Ustad Abdullah Yousuf Ali, First published in Lahore in the year, 1934 AD and then again revised and published by Good Word Books. This book has been considered very favorable for translation in English, King Fahad Holy Quran printing complex of Al-Madinah Al-Munawarah with co-ordination of the General presidency of the department of researches and Ifta, because of its distinguishing characteristics, such as text, accompanied

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by scholarly notes and commentaries. The holy Quran translation in English published by the presidency of Islam research and Ifta cell and Guidance, King Fahad Holy Quran printing complex Mushaf-Almadina Al- Munawara is the latest, English translation revised with commentary.

The unique characteristics of Quran are: 1) It is the actual word of Allah revealed to the Prophet Muhammad (SAW) for the benefit of mankind (human beings). 2) It is complete and comprehensive. 3) It is both theoretical and practical book, not only moralizing but defining specially the permissible and forbidden. One must understand the massage of Quran, but simply its recitation with the seeking of Allah's pleasure and reward is also an act of worship and meritorious in itself. 4) Allah has perfected his religion (Islam) for all mankind with the revelation of Quran. 5) It is Allah's eternal miracle revealed to the last prophet of Allah i.e. Prophet Muhammad (SAW) for all succeeding generations. The critics of Quran have not been able to produce even a solitary chapter of Quran comparable to it in its ineffable eloquence and surprising beauty. Quran can be remembered after reading its chapters (Ayat) several times. Most of the Muslims during the life period of Muhammad (SAW) and after have and are remembering whole the Quran verbally (such Muslims are called Hafizi-Quran). 6) It has been revealed to reestablish to secure worship of Allah alone, without association of any partner \partners with him. 7) It contains a complete code, which provides for all areas of life, whether spiritual, intellectual, political, social or economical. It is a code which has no boundary of time, place or nations. 8) Allah, the almighty has taken upon Himself the duty of preserving it for ever in its entity as revealed in Quran itself (Al-Byyina). So well it has been preserved both in memory and in writing that the Arabic text we have today is identical to the text as it was revealed to the prophet Muhammad (SAW) not a single letter has yielded to corruption during the passage of centuries and so it will remain forever by the consent of Allah. Its faithful translation is impossible because of its eloquence depth and sublimity. Muslims have been advised to remember Quran especially the last para (Alif-Lam-Meem) so that they are able to recite it in *Salats* (Nimaz).

The Quran is a book of directions showing the man, who has been bestowed by Allah with eyes, senses and superiority to other living creatures in this world; has given him the choice to tread either straight /right path or the false/ wrong path. Quran is a light which guides his faultering steps, gives him timely reminders of Allah's will, awakening his sleepy nature and conveys the lords admonition. It is the book that gives him the moral sense of distinguishing between the right and wrong, cures

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him and his society of all ills. In that sense it is a book of wisdom full of every expression of correct understanding. Also it is a book of laws laying down for us the very foundation on which to built and organize a society. In short it provides everything that a man as an individual and as a member of society can ever need. Without its guidance man can never be a gainer how hard he tries. The Quran explains that it is the God alone who sustains us throughout our lives on the earth, for it is He who provides true warmth in life. He rescues us in times of peril, assists us in the hour of our need. All power rests in His hands. Honour and glory is rewarded to all those who seek His support. Disgrace and humiliation will be the lot of those who abandon Him. To know this is to hold the key of all treasures of life. He who possess this fact he gains all and he who losses it losses all.

Quran has vehemently asked the Muslims to strictly adhere to the fundamental principles i.e. *Eiman* (To believe in one God) and *Amlii-Saliah* (Good deeds), advise others of correct, true and justice and have utmost patience as revealed in *Sura Asar* (102). *Mumins* are those who believe in one God (Allah) and his prophet Muhammad (SAW) and hatch no doubt about it in their lifetime. These principals will make a believer to qualify as a "Muslim". An individual born to a Muslim family will be entitled to qualify a Muslim, when he accepts and adheres to the fundamentals of Islam i.e., Eiman, Nimaz, Zakat (When due) Roza (Fasting) and Hajj (If due). The Quran says that the life we live on this earth is of very short duration as compared to life after death. The life we live on this earth is nothing but a short period of examination where you have to follow teachings of Quran and the guidance provided by the prophet Muhammad (SAW). One who sticks to these guidelines on this earth will in the next life after death be favoured to live in Heaven with best amenities and those who are non believers will be forced to Hell a very treacherous place surrounded by fire pillars and fire on all sides. God Almighty has assured believers that as a human being they are subject to error and wrong doing erroneously. One will be pardoned in case he admits his error and begs pardon from Allah. However Allah will in no case pardon those persons who commit *Kufur* (i.e. pray many Gods and Goddesses Angles, Jinns, Saints (live or dead), sun, moon, stars, birds, trees, statues) along with God. Believers should not pray any one except God (Allah) alone. God says that all Muslims are brothers to each other, whatever their race color and worldly status (i.e., cast). Islam prohibits killing of any innocent human being of any community. Saving of one human being amounts to saving all mankind and killing of innocent one human being amounts to killing of all human beings. Muslims should not divide themselves on

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frivolous matters. They should remain united and strong as they were during the lifetime of our dear Prophet Muhammad (SAW). A believer has to understand that it is Allah alone who is to be prayed as He is the only God. There is none else who is his companion. He alone is the sustainer and we should have complete faith in Him. He sees and hears everything. He gives orders and forbids us from wrongs. We as human beings have to obey his orders. Any act done or even though of undertaking any act is best known to him. We have to accept the Prophet and the teachings of God which are correct and acceptable. The Prophet has been send by God to us for showing us the right path in this world. On this belief the books sent by God on prophets and last on Prophet Muhammad (SAW) are acceptable to us including Quran. We have to accept that this our life on earth is not the first and the last life, but a human being is to come to life again after death on a fixed date and account for all his activities either conducted or even thought of during his life on this earth. The people who get the results of their activities in their right hand are the successful ones and who get it from the backside are defaulters and will be punished. This accountability of human beings in the next life makes it imperative to make the life in this world to be based on strong foundation of truth and purity due to teachings of Allah and his prophets, i.e. the good deeds (*Amli Salihat*) undertaken in this world. Then the persons who are believers and even undertaken good deeds practically should combine to teach the people about the right path, truth and delivering Justice, basic rights due to people. This action on the part of a believer will help to root out the wrong doings in the society.

When Muhammad (SAW) declared that his religion was same as that of Abraham (PBUH), (he Arab pagans concluded that they too are following the religion of Ibrahim, so they need not follow his religion. They would say they are better in guidance than those of the people of scriptures i.e. Jews and Christians who preached that Ezra and Jesus were the sons of Allah where as they besides Allah worshiped Jinns and angles. All of them Arabs Jews and christens were following polytheism when the Prophet Muhammad (SAW) asked them to recite *La-illaha illal lah* (there is no God except the God Almighty). They were perplexed and in their meetings decide to make a compromise with the Prophet Muhammad (SAW). Hazrat Abdullah-bin-Abass says that the Qurash in one of their meetings told the prophet that they are ready to offer sufficient wealth, that would make him the richest man in their country. Besides will allow him to marry any woman whom he like to marry. We are ready to follow you in case you accept one of our suggestion that you retrain from denouncing their gods and the manner of their worship and that he should prostrate

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himself before their gods, in return they will prostrate before his God. They thought that an agreement was perhaps possible to allow them to co-exist in the region. The Prophet Muhammad calmly replied that to decide this topic was not in his hands, you people wait I will let you know what is the decision of God Almighty in this connection. It is then Surah Al-Kafroon (the disbelievers - 109) was revealed in the name of Allah, the Beneficent, the merciful say "disbelievers, I do not worship what you worship Nor do you worship what I worship. I shall never worship what you worship, you have your own religion and I have mine".

This *Sura* firmly distinguished between one form of worship and the other and was revealed in the manner to distinguish and demarcated monotheism (Tawheed) from polytheism (*Shirk*) and to establish a true criterion, allowing no further wrangling or vain arguments. This was a clear cut divine order which conveys the fact that the whole affair of the religion belongs exclusively to Allah and He is the supreme boss to order and decide. "*Say disbelievers!*" you follow no prescribed religion nor you believe in the prophet. Therefore no meeting point exists between the Prophet and disbelievers. Monotheism i.e. faith is the way of life which directs the human beings of the world towards Allah alone and Allah determines for humans the source religious concepts, laws, values, criteria, ethics and morals. The conclusion arrived at is we should in no case divert from truth as revealed by God with firmness, explicitness, frankness and fortitude as embodied in the Allah's instruction to us. We must stand firm on the truthfulness of a statement even in face of great monetary and worldly sufferings to achieve the God's blessings. The Quran is the final version of God's revelation. It contains the essence of previous scriptures and provides mankind with the eternal source of guidance. As already stated that the Muslim rule in Kashmir was effected through Rinchan Shah in the year 1325 AD. Renchan had come to Kashmir as a refugee from Ladakh when he felt that he was no more safe in his kingdom after the death of his father in a battle. Here in Kashmir he was given complete protection by the Commander in-Chief (CIC) of deserted Raja Sev Dev, known as Ram Chander along with other Muslims migrant Shah Mir. It was Ram Chandra himself who ordered the duo to crush the looters praying upon the left over meager necessities of the hapless people of Kamraj area. When Renchan and Shah Mir returned after successful missions, both of them hatched a plan to fill in the vacant post of Raja She Dev of Kashmir due to his running away to Kishtwar on the occasion of foe deadly attack of Zulqadar Khan Tatan, who destroyed Kashmir and then died in the mountains of Kashmir along with about one lac of people along with 70,000 forces and 30,000 prisoners in an avalanche. To fulfill

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their aspirations they raided the residence of Ramchandra during a fateful night when Rinchan's people were already available there who killed Ram Chandra along with his bodyguards. After becoming the Raja of Kashmir he changed his religion from a Buddhist to a Muslim under the influence of his partner Shah Mir and Hazrat Syed Sharafuddin called Bulbul Shah in Kashmir. He in order to gain support from the family of the deceased Ramchander married his daughter named *Koteren* (she pigeon) and released his son Ravan Chandra and also restored his estate. He was given a Muslim name Malik Sader-ud-din. Although Syed Sharafuddin imparted some basic lessons on the religion of Islam to Sader-ud-din (Rinchan). Yet the overall atmosphere in the country did not change in the short period of the life of Sader-ud-din. It can be observed from the historical record that Muslim Sultans were still practicing both Hindu and Muslim festivals and mostly wore the Hindu dress even during the period of Sultan Qutub-ud-din (1378 - 1394 AD) as observed by Hazrat-Amir-i-Kabir, when he visited Kashmir during his second journey. He also advised the Sultan to divorce one sister out of the two sisters married by him at a time which was prohibited under Muslim law. The arrival of Shahi Hamadan Amir-i-Kabir boosted the spread of Islam, when many Hindus including ministers and some mystics such as Nandi got converted to Islam of their sweet will. Sultan Qutub-ud-din though he conquered many countries all over Kashmir and far away, did not destroy or looted the places but installed the defeated rulers to their position and directed them to rule with justice and equality The period of Sultan Zain-ul-Abidin (Bad Shah) is considered to be based on justice and equality. Sultan Alaudin Ali Sher made effort to halt the debauchery which was continuing from the Hindu rule in woman folk. He debarred all immoral woman from the property of their husbands. This action made thousands of woman to adopt moral tidings. Sultan Shahabudin's rule (1360-1378 AD) is said to be a fair one. He was helpful even to the people of the places he conquered and also to the poor sections of the society. He restored the countries won by him to his rightful owners and directed them to rule with honesty and help the their subjects. During his rule, when he was out of Srinagar to conquer areas around, Amir Kabir Mir Syed Ali Hamdani (RA) reached Kashmir. He was comfortably housed by his brother Qutub-ud-din. AMir Kabir had to move to Ferozpur, where the armies of the king of Delhi Feroz Shah Tugluq and Shuhabud-din were going to confront each other. By interference of the Amiri Kabir, the rule of Delhi and Kashmir agreed to make peace by declaring the bank of Sutluj river as boundary between Kashmir and Delhi.

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Although Chaks were brave and were armed as well, but in their own area they were poor and after their shift to valley, they were so to say the slaves of Sultans of Kashmir working as chowkidars wet nurses and the like upto the period of Sultan Hassan Shah. It was Qazi Chak who offered his sisters to Sultan Muhammad Shah, which made him to enter in the domain of Sultans of Kashmir. Then after dethroning of Habib Shah they occupied the crown of the Sultan of Kashmir from the year 1554 AD to 1582 AD with the first Sultan Ghazi Chak. During their rule they were engaged in pomp show and amassing money by all fair and foul means. The were also selfish and mischievous as reflected during the period of their governance. While ruling the country they totally forgot that they have been raised from poverty to kingship and they should thank Allah the Almighty for the favour accorded to them. They first of all divided the Muslims of the country into two sects by adopting *Shia* cult of Mir Shamsuddin Iraqi, which helped him to break the strength and power of Sadats. During their reign they did not abandoned their mischievous activities and were often indulging in civil wars and cunning activities to over throw each other to the extent that Yusuf Shah Chak indulged himself in drinking, merry making, dancing in company of female dancers day and night, spending lot of ill gotten money in these activities. He though defeated the onslaught of Akbar taking into his grip his commander in-chief and in non compliance to his advisors he handed over him self to Akbar who then sent him to Bihar were he died. His son although defeated the onslaught of Akbar, but it was too late to defend his government when due to the over burdened miseries the people were forced to invite Akbar to take over Kashmir. Thus they did not believe in the message of Holy Quran as conveyed in Sura *Al-Takaseer* (102) which portrays our life in this world as a fleeing wink, a play and a fixed (Small) period of examination in the long span of existence. Your worldly gains such as collecting and counting wealth, indulgence in pleasure and comforts (such as drinking, dancing etc) detracts you till your life span in this world comes to an end and are laid in graves, hi the rebirth in the next life (which is actually a permanent life) you will be questioned as how you have collected the wealth and how you have spend it. Whether you spend it in helping the needy and poor, relieving the slave from slavery and for welfare of your family) or for arranging your comforts, then you will be shown the firey hell with your own eyes. This *Sura* is an eye opener for the people who considered the life on this earth to be an end of life and deny the life after death when the people will to have to face accountability of their thoughts and actions conducted in this world.

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It was Mirza Qasim Khan Mir Behar who conquered Kashmir in the year 1586 AD corresponding to 17th of Zilqad 994 Hijri and started the Mughal rule In Kashmir. Thus Kashmir which was an independent country was converted to a province of India. He and his successors ruled the province on generally in peace and helped the people as much as they could. During the rule of Akbar, Jahangir, Shahi Jahan and Aurangzeb the people of Kashmir were relieved of the so conflicts of Sultans and their ministers and the daily bloodshed and praying on their resources. Akbar's rule lasted for fifty two years. Although he subjugated Kashmir and separated forever Yusuf Shah from his queen Zoon.

He ruled with justice and after on spot survey tried his best for bring complete peace in the province and spent more than a crore of rupees for lifting the people from utter poverty. His successors could not help the masses which finally resulted in the rule of the province by the Afghan kings for sixty six years from 1619 AD to 1753 AD. Kashmir during the rule of Afghan Subedars was completely ruined. The first Subedar sent by Ahmed Shah Abdali on the request of Mir Muqim Kant and Khawaja Zahir Dedmari sent Abdullah Khan Ashak Aksi to Kashmir, who just during his rule of only five months plundered both the rich and poor people and returned with a hefty amount of more than a caror of rupees when the people were made to remember the devastation caused to them by next Zulchu. The gardens and buildings constructed by Mughals were ruined by these Subedars. One Haji Karim Dad Khan, although a Haji did inflict such a terror that the people would vertually cry. Fedual lords were not even spared. He did also attacked their honour as well. People were compelled to leave Kashmir and migrate to Punjab to save their honour. One while finding out the details of taxes imposed by him really shivers. People had to axe their fruit gardens and sell their wood at very cheap rates to save themselves from the abhorrent taxes and penalties.

Besides ignoring the basic concepts of Islam as indicated earlier, the Muslim rulers have not even respected the last Sermon (*Khutba*) of Prophet Muhammad (SAW) which was delivered on the ninth day of Dhul Hajj, 10 AH in the Urna valley of mount Arafat, which runs as under.-

> "O People, lend me an attentive ear, for I do not know whether after this year, I shall even be amongst you again. Therefore listen what I am saying to you carefully and take these words to those who could not be present here today.
>
> O people, just as you regard this month, this city as sacred, so regard the life and property of a Muslim as a sacred trust. Return the goods entrusted to you to your rightful owners. Hurt

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no one, so that no one may hurt you. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds. Allah has forbidden you to take usury (Interest by money lender on loans), therefore all interest obligations (from a money lender) shall hence forth be waived. Beware of Shaitan, for your safety and of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, it is true that you have certain rights with regard to your woman, but they also have right over you. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your woman well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery..

O people listen to me in earnest, worship Allah (alone), say your five daily prayers (*Salah*), fast during the month of Ramazan and give your wealth in zakat, perform Hajj, if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except piety and good action. Remember one day you will appear before Allah and answer your deeds. So beware, do not astray the path of rightness after I am gone.

O people, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore O people and understand my words which I convey to you. I leave behind two things, the Quran and my example (the Sunnah) and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again, and may the last ones understand better than those who listen to me directly. Be my witness Ya Allah that I have conveyed your message to your people.

He oppressed disgraced Shia community to the extent they began to run away from the country. His son Azad Khan inflicted a greater damage to the country than that of his father, who even burdened the people with *begar* (forced labour). During the rule of Zaman Shah, his deputy Subedar in Kashmir Mir Hazar Khan after enjoying for some time, declared himself independent ruler of Kashmir and began to amass wealth by oppressing the local people. He was especially cruel to Hindus and Shias. He drowned hundreds of them in Dal lake after covering them in gunny bags. He imposed Jazia tax on Hindus and forbade them to learn Persian language.

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When the Subedars and deputy Subedars inflicted untold miseries on the people, it was natural for Kashmiris to revolt against these terrorist Subedars for crippling them to the extent of animals, snatching their confidence, aspirations and resources by force. It was under these circumstances the leaders of Hindus who were much more oppressed due to imposition of *Jazia Tax* and other restrictions decided to meet Maharaja Ranjit Singh to requested him to invade Kashmir to relieve them from the clutches of Afghan Subedars. When the sikh rulers invaded Kashmir for the first time they were defeated because they were not well equipped to face the cold season during the winter months. On the second time also they were on the brink of defeat in case the Jabar Khan the Subedar would have not run away from the battle field due to an injury on his arm, the draconian Sikh rule would have not been enforced on Kashmir

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PART III

The Sikh Rule

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14: The Sikh Rule 1819 – 1846 AD

When an oppressor attacks a country or a province and is declared as victorious, his forces are generally allowed to commit all sorts of atrocities like burning and plundering of residential areas coming within their reach. They then Spread their arms against the high-ups and nobles in order to disdain and discourage them to establish their own superiority. They also made efforts to dismantle or disfigure their places of heritage and religious institutions. In case of Kashmir the practices to have verbally devastated the beautiful Kashmir *Janate Benazir* and subdued local population to snatch all the available resources from them to reduce them to penury.

Before the Sikh rule i.e. during the rule of Pathans of Kabul (1752 - 1819 AD), the fate of the hapless residents of Kashmir especially Muslims was decided at Kabul and by Subedars imposed on them, through Muslims in faith. They would behave and rule more deadly than that of Changez and Halaku. These terrorists would love to severe the heads of armless Kashmiris as if they were plucking flowers from a garden of Kashmir as sketched by historians.

The word Sikh is a derivative from the Sanskrit word "Sisya" a disciple of a saintly human being. A Sikh is a member of one of the North Indian monotheistic sect founded by Guru Nanak Devji (1469- 1539 AD) believing in one God, who was actually a *Sufi* Saint, an exponent jof peace welfare of mankind in service of God, Guru Nanak Devji compiled a book Granth Sahib, the Hymens of love and brotherhood for all components of a society with the full co-operation of Muslim mystics in the script of (*Gurmukhi* Punjabi from the mouth of Guru (teacher). The hymens from the Granth Sahib in praise of God are sung on each Sunday and at special functions in Guruduwaras (Sikh places of worship).

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After the death of Guru Nanak Devji (1539) his successors also adopted the simple life style as adopted by Guru Devji himself. They would take only vegetarian simple diet and lived a peaceful life like those of Reshies and Munnies and pray to the God Almighty alone.

It was during the year 1606 AD, that the son of Guru Arjun Devji i.e., Guru Hargobind Singh, seeing a number of well disciplined Sikhs obeying as his servants instructed them to be well dressed as they should look like smart soldiers displaying the *Kirpans*.

The number of his attends increased on passage of time. Then these *Jawans* were allowed to take non-vegetarian diet and also the restrictions on taking of wine were lifted. The Sikhs in his fold were directed to exhibit the five symbols of Sikh religion i.e. *Kada, Kesh, Kacha and Karpan* and slowly and steadily he converted the peaceful religion into an armed force. Then Guru Teg Bahadur ji constituted a large number Sikhs into a strong armed force having elephants, horses buglers, drummers and trained the Sikhs in modern warfare with guns, cannons and other ammunition in large quantities along with their own flag.

During this period the emperor of India was Aurangzeb Aalamgir. On coming to know that the sufi saints religion of Nanak Devji has been totally changed by his successors to military power, he after seeking the details from his governor, directed them to take necessary measures to curb such military activities. Thus a war against the emerging forces of Sikhs with the Mughal forces ensured. After a few skirmishes with the forces of Aurangzeb, Guru Teg Bahadur the leader of Sikh forces was killed in the battlefield itself. Then the son of deceased Sikh commander namely Guru Gobind Singh took the reigns of Sikhs leadership and he instigated his forces to be ready to wage a war with Mughal forces. He also helped the brother of Aurangzeb i.e. Dara Shikoh to Aurangzeb to wrest the crown from him. Thus there were many skirmishes between the forces of Aurangzeb and Guru Gobind Singh Ji. Guru Ji was fed up on account of fighting with the Mughal forces, he departed from Punjab to Hyderabad, where he after sometime breathed his last. This all proves that the fight between Mughal forces and Sikh forces was not based on religious differences but purely on attaining the crown, as is evident by siding of Guru ji with the brother of Aurangzeb, the emperor of India. After the death of Guru Gobind Singh, a man from nowhere appeared on the scene named Binda. He turned to be a mischief monger making all effort to torture Muslims. He would even kill the woman and children and would utter filthy words against Muslims. He would go to the extent to exhume dead body of Muslims from graves and cut them into pieces

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and feed these pieces to birds and other animals. He was then killed by the emperor Faruk Ser after a long time. After the death of Binda, the Sikhs turned to profess the inhuman deeds of snatching the properties of common man by force. One Budha Singh would steal away the animals of the people during night in such a way, that one could not find the traces of animals anywhere Similarly his son Nawad Singh was a high ranking thief and mischievous fellow who became notorious in Punjab due to his inhuman deeds of killing and looting the properties of people rich and poor. Some of these unruly and notorious persons became the leaders of the gangs of plunders and killers in Punjab and thus destroyed whole of Punjab by creating small unruly states. The son of Nawad Singh, Charat Singh with the assistance of his brother constructed a strong fort at Gujranwala, where they would dump all types of property collected by foul means of plundering and killing. This fort was destroyed finally in the year 1762 AD by Khawaja Aabid, the governor of Lahore. Then he raided Gujranwala but could not defeat Sikh forces because of the joining of his Sikh forces with the opposition group of Sikhs. In 1762 Ahmad Shah Abdali after defeating and blinding Sukh Jevan Subedar of Kashmir and subjugating Maharaja Ranjit Dev of Jammu and appointed Kabuli Mal as Subedar of Lahore returned to Kabul. After his return the Sikhs attacked the administrators of Sarhind and after killing him occupied Lahore and Sarhind. As the Mughal rule was on its fag end the Sikhs were free to plunder any area they wished. The Sikhs forcibly took away woman of Muslims from Peshawar, Lahore and other areas and killed the male members under their control and plundered their properties.

It was in the year 1780 AD. that a son was born to one Sada Kour the daughter of Jaindwala, who was named as Ranjit Singh. He lost his one eye due to small pox at the age of five years. Then his father died when he was only 12 years old. Yet his mother took his place till he reached to the age of 17 years. It was a coincidence that Shah Zaman the ruler of Kabul had brought in some cannons to Lahore for waging war but due to heavy floods in Jhelum river some twelve cannons were stuck in river which could not be extricated by him. Then after returning to Kabul he sent a message to Ranjit Singh to recover the cannons after the floods are over an4 send these to him. In lieu of this service he will be allowed to rule Punjab on his behalf. Ranjit Singh tried his best to extricate all the cannons but he was successful to recover only eight cannons and returned these to Kabul. The ruler of Kabul was very happy and he fulfilled his promise. Ranjit Singh then defeated the three idle rulers and established himself as the ruler of Punjab. He was given the title of Sheri-Punjab, a well known dacoit and one who poisoned his mother to death.

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After the termination of the Mughal empire, the Britishers though on the name of East India company had now became a powerful group controlling many places of great strategic value after defeating the Mughals and other local rulers. They were now eager to have some sort of control on the local Rajas and Nawabs. During this period the neighboring countries Afghanistan, China and Russia also activated themselves to take possession of Kashmir. Afghani rulers though defeated were eagerly trying to take control of Kashmir once again as it was easy for them to cover it because the long hilly boarder, where the Kashmiri people, were akin to Afghans. Kashmir was also having a common boarder with China and Russia. Hence the Britishers being in know of these facts wanted to tread on northern and north eastern states with caution. For achieving this objective the British Indian Government (BIG) signed a treaty of friendship with the Maharaja Ranjit Singh as early as in 1809 AD, that the Maharaja of Punjab will not interfere with the territories falling to the north river Sutluj. This was a clear indication of handing over Kashmir along with Jammu and Ladakh to Maharaja Ranjit Singh.

While conquering Kashmir Maharaja Ranjit Singh had given explicit orders to his commander Dewan Chand Zafar Jung that the people should not be touched while proceeding to Srinagar. Their safety should be ensured Contrary to these orders the Sikh army prayed upon the properties of the Muslims They burnt their houses especially religious institutes (Mosques and Madrassas), killed the male members and prayed upon the woman folk old and young and after committing mass rapes, killed them(as if they were animals) mercilessly. Many families to save their honour ran out to distant forest areas, where they had to live a life of utter poverty in natural caves, eating vegetables, roots and fruits of wild plants. Some historians have given horrific sketches of the tragedy of Muslim population and the Muslim rulers in Punjab and Delhi had killed their Gurus in open war. In fact the animosity between the Mughal rulers was the cause of ill relations between the two communities in Kashmir. The Sikhs did not realize the fact that the Kashmiri Muslims had not taken any part in killing of their guru in wars with Mughals as it was result of the fight between two rival powers.

Misser Dewan Chand Zaffar Jung, the first Subedar appointed By Maharaja Ranjit Singh. At the time of conquering Kashmir more than half of the army was under him and he entered Srinagar as a victor on 30th June 1819 AD. Then the two confidants of the Maharaja Ranjit Singh were deputed to Kashmir viz Dewan Devi Dass and Faqir Aziz-ud-din Ansari for facts finding mission, Dewan Devi Dass is stated to

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be proficient in accounts and Faqir-ud-din Ansari to study the climatic conditions and the administrative affairs.

The Sikhs on seeing the gardens, soluberent climatic conditions flowers, fruits and humble people, they here also started to plunder the hapless people. The commanders of Sikh army began to atrocities instead containing the people with love and brotherhood. They closed Jamia Masjid at Srinagar for prayers, prohibited the call for prayers (*Azan*) and imposed ban on cow slaughter. Also the Dhula Singh Nihang even arranged to blowup the Shahi-Hamadan Mosque at Khanqahi Mualla. The whole population of Muslims was terrified by these ill conceived activities and these action created suspicion among Muslim that Sikhs wanted to convert them to Sikh faith which had turned to looting plundering and killing of the people of Muslim religion. It was now not the same religion as that of Guru Nanak Devji.

Dewan Chand Zaffar Jung bahadur during his Subedari of six months period did not help the people Kashmir instead he concentrated all his efforts to extract as much money and other articles from the people as possible. He collected a sum of twenty five lakh rupees as revenue and directed Birbal Dhar (the former in-chief of revenue) to collect fifty three lac rupees and Pandit Jawahar Mal to collect ten lac rupees as octri and other assesses (local taxes). He disdained Dhulla Singh Nihang, the commander of Sikh army from blowing up of Khanqahi Mualla. It was Dewan Devi Dass who informed the Maharaja Ranjit Singh about the factual situation of Kashmir that the administration of Kashmir had become a source of carnage fop locals. The people are turning to create difficulties for the Subedars. They are angry with them because of atrocities created by imposing bars on their religious activities and collection of revenue by force. As soon as Maharaja received this information he called back the Subedar and appointed Dewan Moti Ram as Subedar of Kashmir in the year 1819 AD. On return of the previous Subedar, he presented a large sum of money to Maharaja and other gifts collected forcibly from Kashmir seeing the money and gifts it eased Maharajas misgivings against the Subedar. The Subedar as a precaution took with him Phoola Singh's confidential commanders and other persons who were bent upon to destroy Kashmir as a precaution against the revolt of Kashmiris against Sikh rule.

Dewan Moti Ram was a peace loving person and was on no mood to harass the people of Kashmir. Unfortunately appointed Birbal for realization of revenue. Birbal was not a good man. He would claim that it was he who made the Maharaja to rule Kashmir. He began to spread

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terror in Kashmir so much so that the inhabitants forgot the reign of terror imposed upon them by the Subedars of Kabul. To add to their miseries Cholera broke in from of epidemic and many houses got emptied due to disease and many more migrate to neighboring states, with the result most of the land remained fallow and the production of food grains decreased to a large extent Dewan Devi Dass observing this acute situation in Kashmir came to Lahore depicting that the famine in Kashmir has turn hostile to, rulers. The food grains are available only to wealthy people who can manage to buy these at sky rising rates of five seers per rupees. People had to sell their children to get a bellyful of rice. Kashmiris are ignorant of Punjabi language and the rulers do not know and understand Kashmiri language. This language problem has created many difficulties to administrators. During tenure of this Subedar the Maharaja having soft corner for Birdhar Pandit, honoured him with royal robes, a gown, a rosary of pearls, a double shawl, a brocade on the occasion of Dussehra on 8th Muharram 1236 Hijri for extracting money by force from Kashmiris and tormenting them. This is a clear proof that the Maharaja had lust of gaining more money, as was the case with Karoon, who was sunk deep down the earth with his belongings.

On hearing this pathetic situation from Dewan Devi Dass, Dewan Moti Ram Subedar was recalled and a new Subedar named Hari Singh Nalwa was appointed in his place. Hari Singh Nalwa arrived Kashmir in the year 1820 AD. He was a Sikh feudal lord and a strong man who had his own army under his command to conquer Kashmir. He minted coins in his name known as *Hari Singhi Rupia* with six mashas of silver and six mashas of copper Singhia Paisa. He in order to increase the revenue, did manage some administrative and social reforms. For instance the issue of coins aimed at strengthen the Sikh rule and demolition of Afghan currency. The coins were inscribed with false motive which referred Guru Nanak Ji's sofi religion of peaceful coexistence equated to that of military; rule of Guru Gobind Singh Ji and his successors. Hari Singh Nalwa attacked and subdued many neighboring areas of Kashmir like land lords of Baramulla, Khakas and Bambas of hilly areas, Pakhli, Poonch, Rajouri and Dhatmour etc. In these expeditions he recruited many energetic Muslim young boys. In order to carry military equipment and ration etc by head loads, which caused death of thousand of such, young earning hands of ones family. When they were often asked to be loaded with heavy toads and had to ascend to high mountains. These boys were neither buried nor compensated. It was the most notorious human rights violation of Sikhs against Muslims. The Muslims heaved a sigh of relief when begar (forced labour) was abolished by this Subedar. He resumed compulsory Jagirs

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to previous personalities, grants to nobles financial assistance to Shawl workers (weavers) standardization of weights. Helping paper machie artists and saffron growers. He also established Guruduwaras at Baramulla, Mattan and Kathi Darwaza (Srinagar). He encouraged settlement of Sikhs at Guru Bazar Shergari, Shahid Ganj (Srinagar, Seer Jagirl Anantnag) and Tral (Pulwama).

He fought fierce battle with Khakhas and Bambas and arrested their leader Ghulam Ali Khan and sent him to Lahore under strict escort. For a regular watch of these armed tribes who were instigated and helped by Afghan rules he constructed a strong fort at Uri and a garrison of Sikh soldiers was left there to monitor the movement of these rebels. During his Subedari the Maharaja called Pandit Birbal, Mirza Pandit, Sehaj Ram. Khawaja Munuwar Shah and other high-ups to Lahore for settlement of accounts. On clearance of the accounts Maharaja was very happy and he awarded Pandit Birbal with a chain for tying the elephants a rosary of pearls and a pair of golden bracelets and also appointed him head worker (Sahibi-kar). When Pandit Birbal reached Srinagar, his cousin Ganesh Pandit came out to welcome him. As the Birbals head had turned due to the praise of Maharaja, he did not pay attention to him and even issued orders to confiscate his estate. Ganesh Dhār being humiliated returned to Sher Garhi and poisoned the ears of the Subedar against Birbal Dhar and the Maharaja Ranjit Singh. While having talks with the Subedar, Birbal Dhar also reached there but he straight way boarded a boat and left for his home. This attitude of Birbal Dhar gave an ample chance to Ganesh Dhar to oppose Birbal before Subedar. The Subedar thus turned to be the foe of Birbal Dhar. When the Maharaja received the adverse report from the Subedar against Birbal, he called him to attend his court at Lahore. Thereafter the Subedar Hari Singh Nalwa let loose a reign of terror on Muslims. In the fort of Uri he posted a Tehsildar also to arrest and grab money and other valuables from the Muslims of hilly areas on the pretext of raising revolt against Sikh rule by the assistance of Afghan rulers. When the Maharaja received lots of complaints especially from the Muslim population the Subedar was called back. When Hari Singh presented himself before Maharaja, he presented him 1) Forty highly priced horses 2) Five horses loaded with ornaments of gold. 3) Gold embroidered double fold Shawals 5) Silver and inlaid goods. On presentation of these prized things and large amount of cash, the Maharaja as usual forgot all his atrocities committed in Kashmir and posted him on a lucrative post of Subedar in other province.

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The next Subedar was Dewan Moti Ram who had been posted for the second time in Kashmir. He arrived in Kashmir in the year 1823 AD. His main aim at this time also was to make efforts to increase the yearly offerings to the Maharaja of Punjab so that he will be in his good books. For procuring of maximum revenue. He dismissed Birbal Dhar confiscated his property and sent him to jail where he died. He posted Waisakha Singh as chief revenue collector (Administrator). Raja Dhian Singh however prevailed on the Maharaja to appoint Kumedan Gurmukh Singh as chief administrator and revenue collector. However the two officers Waisakha Singh and Kumidan Gurmukh Singh were at daggers drawn to each other with the result that the administration of the province was turned to Shambles. Corruption by high-ups became their motive with the result that there was a substantial decrease in revenue. Kumidan Gurmukh Singh even implicated Khawaja Mohi-ud-din Kawoosa in cow slaughter case, which caused revolt against Sikh rule in Kashmir. A British resident came to Kashmir along with Izat ulllah advocate and Khawaja Shah Niiaz Naqashband and they visited Ladakh, Yarqand, Kashgar and Turkistan. Colonel Moorcroft on return repaired the tomb of Mirza Haider and inscribed the date of death of Mirza as 1843 AD (1238 Hijri).In the meanwhile Diwn Moti Ram heard the news of the death of his son. He wrote letter after letter to Maharaja Ranjit Singh when the Maharaja appointed Dewan Chuni Lal as the next Subedar of Kashmir. Then Dewan Moti Ram left all the worldly affairs as he was fed up with the enmity of Raja Dhyan Singh. He then went to Banaras where he breathed his last in the year 1832 AD.

Dewan Kripa Ram held the charge of the Subedar of Kashmir in the year 1826. He was directed to collect maximum of the revenue to the extent of seventy six lakh rupees annually besides Shawals worth rupees fourteen Lakh. He was provided with two assistants Bhai Maka Singh and Sheikh Ghulam Mohi-ud-din to achieve the fixed target. The assistants came to know that there are two main resources of procuring revenue i.e. Agriculture and *Shal Bafi* (Industry). Sheikh Ghulam Mohi-ud-din finding large tracts of Agriculture lands falling fallow due to death of their owners or the migration outside Kashmir. He prepared fresh details of land holdings and allotted follow lands to the nearby land holders. The Shawal weavers were promised all possible help by the Subedar. This action on the part of Subedars assistants was of some help in realizing more revenue than expected. The people also get some relief due to co-operation of the Subedar's assistants. It was only in the year 1828 AD, when the people were feeling some relief, that a severe earthquake was felt throughout the valley which caused great loss to the life and property.

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As Dewan Kripa Ram was an inactive person, he was more attached to the activities of merry making and the Shikaras of the Dal lake were his favorite ride. The rowing of paddled (*Khours*) especially by the Shikara woman caused a special sound "*Shron*" was liked by this Subedar. He was nicknamed as "Kripa Shron". The Subedar therefore was not of some help to the distresses people. Another difficult situation he had to face when the chief of Bamba armed wing Raja Zabardast Khan on the advice of Syed Ahmed Barelwi launched a campaign (Jehad) to throw out the Sikhs from Kashmir, as they had ruined the Muslims by killing them on frivolous matters and banned even Azan (call for prayers) destroying their places of worship and looting their possessions and rendering them to serfs. A fierce battle ensured from Uri which however was brought under control. *Sati* was reintroduced in Kashmir during this period. These all factors were responsible for collection of revenue at the lowest level. As the Maharaja of Lahore was eager to receive the yearly dues more than fixed in advance, he was very angry with the Subedar with the result that he was recalled and in his place one Bhima Singh Ardali was appointed as Subedar of Kashmir in the year 1831 AD.

Bhima Singh Ardali could not bring improvement in the administration because he remained preoccupied with the sectarian clashes between Shias and Sunnies. Due to these skirmishes business establishments were severally affected especially Shawl industry. which was the highest source of revenue to the state. On the advice of Diwan Kripa Ram the Maharaja advised the Subedar to allow them to resettle in Kashmir and to restore their confiscated estates, when Kanwar Sher Singh defeated Khulifa Ahmed Shah's army. Then during the month of Muharram the Shias wanted to take out a *Jazia* (mourning processions) but sunnies did not allow them to do so on the basis of *Sharia-i-Islam*. This difference caused bad blood between Shias and Sunnies (both of Islamic faiths)and Sunnies burnt down Zadibal and Hassan Abad mohallas. As the Subedar could not dispatch the payments due to Lahore Darbar in time, the Maharaja deputed Waris Khan to Kashmir for collection of revenue Bhim Singh Ardali was called back on the excuse of non-collection of revenue on account of the Sunni -Shia disturbances. Actually Bhim Singh was an ordinary man i.e. orderly on the gate and was elevated by the Maharaja to the post of the Subedar (governor of Kashmir).

In place of Bhima Singh Ardali Prince (Kunwar) Sher Singh was posted as Subedar of Kashmir who reached Kashmir in the year 1832 AD. After reaching Baramulla, he expressed his desire to travel to Srinagar by a boat through river Jhelum. As it was winter of 1832-1888 Bikarmi i.e.,

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month of *Chili Kalan* (December) and had snowed heavily, the controlling officers caught hold of thousands adult Muslims and boat men as *begar* (labour),who were forced to clear the ice cold water from Jhelum for easy movement. Doe to acute cold many Kashmiri Muslims died who were mercilessly thrown in the river. After rowing boats for three days the Sikh Prince reached Srinagar. Here he was seated in a warm place, which made him to forget all his duties and began to enjoy the luxuries. He asked one Bisakh Singh to look after the administration of the country and himself began to enjoy to his hilt. Dewan Bisakh Singh was then assigned the powers of revenue collection and in this garb he amassed lot of wealth after harassing the hapless poor Kashmiris. It caused disturbances and made the Prince and Dewan to oppose each other which caused further deterioration in management of the country. Due to acute cold and scarcity of water many cattle also died and to add to all these miseries the residence of Subedar at Shergari caught fire, which also spread to, shopping complexes and other surrounding areas. After all these difficult situation Baisakh Singh received an information that Raja of Askardu had rebelled and not paid the presents so far, thereafter he asked the prince Sher Singh to depute an officer namely Ganesh Dhar to Subdue the rebellion. Ganesh Dhar was in a position to subdue the Raja of Askardo and the Raja agreed to pay tribute to the Subedar as usual. Ganesh Dhar while on return journey found a crystal mine on the mountains of Hazara and brought some crystals with him, which he presented to the Prince Subedar. The Subedar was very happy with the Pandit on account of subjugation of the Raja and finding of crystal mine. On this account the Prince appointed him as *Sahibi-Kar* (Administrator). This action of the Prince caused rivalry to all including Baisakh Singh. After sometime the Subedar sent Pandit to Lahore with presents and revenue to Maharaja at Lahore. The Pandit told Maharaja about all ill activities of Baisakh Singh. On hearing these complaints the Maharaja recalled Baisakh Singh and deputed Sheikh Ghulam Mohiuddin as the deputy Subedar of Kashmir along with Jamadar Khushal Singh and Bhaie Gurmukh Singh to restore peace and tranquility. On reaching Kashmir Jamadar Khushhal Singh particularly (being an orderly (chaprasi)of Maharaja, harassed people to the extent that he confiscated all types of food stuff, that even land owners craved to have a loaf of bread or a morsel of rice. A grain of paddy or corn or any food item if found in a house, the inhabitants of the house were punished. In short he committed unpardonable crimes in Kashmir. Then the famine caused a great distress in the whole country the people were not left even with seeds for sowing purposes. The Kashmiri sayings of a poet enumerates these conditions as under:-

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Bateh Bateh – Pydeh Pateh

People were craving for food, but the foot soldiers (of Subedar) snatched all food items from them. The Maharaja on being informed of this horrific situation canceled his tour to Kashmir.

Then there were orders after orders to dispatch money through special messengers and also to help the English tourists to valley of Kashmir - one more burden on hapless Kashmiris. Due to utter disgrace of all Kashmiris Muslims, Hindus, old and young and non availability of food items about 20% of population migrated to Punjab and other plain areas. The other people who oppressed the people of Kashmir apart from the Ardali were Chander Bhan, Waris Khan, Devi Sahai, Ray Chand and others. They were imprisoned for sometime and released soon after when they agreed to pay heavy amounts to Sheri-Punjab and the main culprit Jamadar was left off even after ruining the people of Kashmir within the three months of his stay, simply because he was the man (Jamadar) of the Maharaja Ranjit Singh, who would tell the Subedar of Kashmir to take care of the people of Kashmir on one hand and side by direct them to collect maximum revenue after fleecing them. He finally wrote to the Subedar after collecting huge amount from him in Poh 1890 Bik to collect further amount of Rupees fifty thousand from Sheikh Ghulam Mohiuddin as tax for Shawls and another fifty thousand rupees as levy on paddy from the account of Suchet Singh and remit it immediately through Channku - the attendant (Chowkidar) of Raja Hira Singh. He also ordered appointment of new Subedar, commander Colonel Mihan Singh in his place.

Colonel Mihan Singh the next Subedar of Kashmir assumed the charge in the year 1834 AD(12 Chet 1891 Bik). On his arrival the Subedar found this fertile and beautiful land turned into a garbage dump and the administrative machinery in complete disarray and mess, due to the cruelty of Jamadar Khusihal Singh. As he was a man of principals and wanted to govern with justice and in a peaceful atmosphere. He called all the civil and military officers and advised them to make the administration free from corruption and disposition of justice to the harassed population. As the agricultural activities were the main stay of the population and this old land distribution of the and accepted in the year 1517 AD was outdated and known to the local pathwaris and some of the revenue officers. The Subedar with the devoted work of Qazi Muhammad Afzal and Pandit Ganesh Dhar after getting the land surveyed ' fixed the share of the government as per its capacity of production on the basis of irrigation production potential on account of soil fertility and the data was recorded in a book called *Dastrul Amal* village wise along with salient features like

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industrial centers, mosques, temples, Gurduwaras, Canals, import and export potential etc. He made hectic efforts to feed the populace with two time meals by managing availability of food grains at subsidized rates. He helped Shawl weavers by undertaking supply of wool from Tibet and central Asian countries in large quantities who would engage themselves even in winter months to manufacture delicate Shawls and Pashmina (from the under surface fine wool of goats of Ladakh Tibet and other high elevation areas) to earn their live hood. Even some obnoxious taxes were waved off from the shawl weavers, their shops decreased from twenty thousand two hundred to two hundred twenty only. Four religious institutes of Hindus Darmaarth department were established by him.

There were a large bands of robbers and thieves known as *Galwans* who would spread terror in country. People while moving were looted of their possessions and even killed. One *Khera Galwan* was sympathetic to the poor people and destitute woman who would help them by offering cash and kind of to live in comfort. They would move about in large groups especially during odd hours. The Subedar ordered their arrest and they ran away to far off area of Ladakh and Kishtwar. Ultimately their ring leader Khera Galwan (riding on horses) was hanged on Zainakadal bridge and other Galwans were arrested and hanged on roadside in order to rout out these terrorists completely. The Subedar brought under his control the territorial Rajas and land lords and recovered the amounts due from them regularly. He abolished most of the Jagirs bestowed by previous Subedars or Dogra rules, thus adding finances to the treasury. The Subedar was having a strong principle and belief that he should gives complete protection to a man or animals, who seeks it. He devoted himself to mendicants like that of Hakim Shah Majzoob and requested him to pray to God Almighty to help him to serve humanity. In the year 1893 Bik / 1836 AD, when Maharaja of Lahore performed the marriage of his grandson, wedding gifts were received from all provinces and the Subedar contributed one lakh and two thousand rupees from his state collection and from his own pocket about eleven thousand rupees. The Subedar waved off the cruel marriage tax "*Zari-Nikah*" from the inhabitants which was imposed on them by previous rulers. In the earlier year 1835 AD, the harvest of paddy was in abundance and the cost of paddy was only one Hari Singh rupees per *Kherwar*. This phenomenon held the Kashmiris to have a sigh of relief. They became self reliant in these two years. In one year alone the Subedar was in a position to collect more than fifty thousand maunds, i.e. a recorded maundage than the Subedari of previous rulers. It was in the year 1836 AD the rains started in the month of Nowroz (March) when rivers were still frozen, which continued for more than one

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month. Due to these rains floods were caused which carried away so many bridges from Bijbihara to Pampore on Jehlurn river. The Subedar was prompt to reconstruct these bridges along with all damage bunds, canals and dams and enmarked more amount for future repairs. He also laid a beautiful garden on the eastern bank of river Jhelum opposite Sher Gadi. In all this peaceful atmosphere Raja Zabardast Khan and Raja Najaf Khan of Muzaffar Abad rebelled against the sikh rule, but the rebellion was subdued by the personal presence of the Subedar in the battle field when the son of Zabardast Khan was killed. After sending two horses, golden ornaments, two lakh rupees, goods costing fifty thousand rupees and for viceroy goods worth fifty thousand rupees and other utensils for rupees two lakh for each silver utensils, golden cups, golden plates and fifty crests. The maharaja demanded two lakh rupees more and further made it to be known to Subedar that he has embezzled lot of money and he should submit compete accounts. He was further ordered to restore the estate of Ajit Singh the Raja of Ladwah. Besides all these requisitions the Subedar was asked to send gifts for Lord Sahib and make journeys of English men comfortable to the far of place off Kashmir. Even after obeying and complying all the requisitions of Maharaja, the Maharaja blamed Subedar of grave embezzlement wrestled his estate, even if Raja Kalan requested Maharaja to restore his estate. In the meanwhile Maharaja Ranjit Singh died in the month of Har (June) 1896 Bik (1839 AD). his place was taken by his eldest legitimate son i.e., Khadak Singh and ascended the throne on 18th Bhadoon 1896 Bik (August 1893 AD). There was a difference in the character of Maharaja Ranjit Singh and his this son, who was behaving just like a saint, the character of the founder of Sikh religion, while his father was a cruel and strict ruler. When Khadak Singh took over the reigns of Maharaja, he did not like his minister Raja Dhian Singh and wanted to appoint his friend Ajit Singh in association of the son of Maharaja Khadak Singh i.e. Kanwar Nownihal Singh, who was an arrogant son of the ruler. It was then decided by the minister and the son of Maharaja to kill Ajit Singh and also dislodge the Maharaja due to his saintly behaviour. Thus the son of Maharaja i.e. Kanwar got Ajit Singh murdered along with some of his sympathizers. The Maharaja was grieved when he was told about these nefarious activities of his son. He therefore told his son that he had fallen in evil hands and even if he succeeds in these mischievous activities, he will not be able to rule the country and the Sikh rule is liable to come to an end, if such evil practices are allowed to continue. In the meanwhile the Maharaja was taken ill and his son did not take care of him, which resulted in his death after about three months in the month of November, 1840 AD. Kanwar Naunihal Singh after the death of his father

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was mysteriously afflicted with painful attacks through unknown sources which made him to bleed and then in other attack he turned unconscious and finally died, after a few days of the death of his father.

During the short rule of Maharaja Khadak Singh Colonel Mihan Singh continued to be the Subedar of Kashmir and all along his rule peace and tranquility prevailed in the country. The only letter sent by the Maharaja to the Subedar was about the revolt of Payanda Khan of Hazara asking him to crush the revolt by sending a regiment of army present at headquarters Due to the death of Maharaja Khadak Singh and his arrogant son, the task of the ruler of Punjab was taken over by Dhian Singh the minister. After some days some of the members of government favoured the placement of Rani Chander Kour and other including the minister Dhian Singh nominated Kunwar Sher Singh as the Maharaja of Lahore Raja Dhian Singh tried to pacify the Rani and suggested her placement of Runwar Sher Singh who was the brother of Raja Dhian Singh and was at Jammu as the ruler of Jammu to come Lahore immediately. When Ghulab Singh reached Lahore, the two brothers decided that they should give a chance to Rani Sahiba to rule Punjab till they are in a position to hand over the charge to their pet candidate Prince Sher Singh. Prince Sher Singh was accordingly sent to his estate at Batala for the time being.

Soon after Rani Chand Kour then constituted a council of ministers besides Raja Dhian Singh it included Attar Singh Sindhianwala, Jamadar Khushal Singh, Lehma Singh Majlothia. Soon after the unanimity of the council was not maintained due to differences of opinion between the Raja Dhian Singh and the Jamadar Khushal Singh who was supported by Attar Singh and Laken Singh. This difference caused a uncontrollable gulf in the affairs of handling of the government. Raja Dhain Singh then made a strategic move. He after taking leave of the Rani and reached to Jammu. However he left his brother Gulab Singh at Lahore and asked Prince Sher Singh to remain cool and obey his dictations from time to time. He also persuaded the military forces including the artillery commanders to help the Prince Sher Singh when asked for. He promised them of gifts, rewards and provision of estates in case they would help him when asked for, Leaving of Raja Dhian Singh to Jammu in such haste caused a strange disturbance and agitation within the ministers. Then the military in general rebelled and they sent a message to Prince Sher Singh to arrive at Lahore. As soon as he arrived at Lahore, he was greeted by the armed forces, both by foot soldiers and cavalry. He with the help of army was in a position to conquer Lahore. He informed his patron Raja Dhian Singh to arrive at Lahore immediately. When Raja Dhian Singh arrived

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at Lahore the cannon fire stopped and the Prince was declared as a victor and he entered the fort with his supporters. He took over as the Maharaja of Punjab on 10th of Magh, 1887 Bikarmi i.e. 20th of January, 1840 AD after paying due respects to the Rani. This Rani was inwardly against me Dogras i.e. Raja Dhain Singh the minister Gulab Singh, the Jammu Raja and Prince Sher Singh (Now Maharaja of Lahore, he was not legitimate son of Maharaja Ranjit Singh). She was making plans to do away with all these persons, but before giving a practical shape to her plans, she was poisoned to death by Raja Dhian Singh through her maid servant.

During the rule of Rani Chand Kour)10th November, 1840 to 19th January, 1841 AD) Colonel Mihan Singh continued to occupy the seat of Subedar of Kashmir. He remained helpful to the people of Kashmir through out this period. It was during the period of disturbances in Lahore court that the Sikh armies in Kashmir also tried to play a foul game. The Subedar was out to crush their nefarious activities. The Sikh armies due to his helpful attitude to the common man and taking strict action against mischief mongers army turned out enemy of Subedar,

Even in Lahore the death of Rani Chand Kour and the in fighing between the administrators caused the Sikh army to rebellion which, resulted in death of Maharaja Sher Singh and his son Kunwar Partap Singh whole inspecting the working of armed forces at Shah Bilawal in the garden of Jamadar Khushal Singh. Then the minister Dhian Singh was also killed. The killing of the Maharaja, his son and the minister caused great disturbances in whole of Punjab and the common man also was made the scape goat by these terrorist Sikh forces who committed arson and plundered whole of Punjab. In these trying circumstances the son of slain minister Raja Dhian Singh named Hira Singh came forward and with his clear voice asked the high ranking army forces to seat Dilip Singh as the Maharaja of Punjab. The rebellion forces still continued to plunder the whole area. Then the armed forces who were not a part of the rebellious forces managed to besiege these rowdy elements led by Ajit Singh, Lehna Singh and Ghasita Singh in the Lahore fort. This action ensured a fierce war between the royal army and the rebels to the extent that a large portion of the wall of fort fell down. Then the royal army entered in the fort and arrested these ring leaders and then killed and disgraced by parading their dead bodies on the roads of Lahore.

During the short reign of Maharaja Sher Singh (20th Jan 1840 AD to 1st Feb 1842 AD it was again Colonel Miham Singh who worked as Subedar of Kashmir. It was after a few months that the news of disturbances by the sikh forces reached Kashmir. These sikh forces here

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also rebelled and killed many people without any reason. The Subedar tried his utmost to take strict action against these unruly elements. They through their selected terror striking leader Trilok Singh Kamadar, sent a warning message that he should enhance their pay, effect their promotion and provided them perks and privileges as were given to sikh forces in Punjab by Maharaja Sher Singh. The Subedar was perturbed and send them a message after consulting his son Sanat Singh and advisor Kishen Chand that a decision of the demands will be made within a few days. Trilok Singh the ring leader of the rebellious forces was not satisfied with the reply of the Subedar. He then asked his sikh forces to be unanimous in attacking the Subedar during the night hours. They collectively attacked the house of Subedar as on scheduled date. They mercilessly killed the people who would confront them in achieving their goal. The people in general were terror stricken when these unruly sikh forces moved along the streets of Srinagar with their swords drawn. On entering the house of the Subedar they caught hold of him and cut him into pieces as a butcher cuts a sheep or goat in pieces while selling meat on his shop. Thus came an end of one of the best and noble Subedar of Kashmir among all the wretched and terror striking sikh Subedars of sikh rule.

After doing away with the Subedar, the terror striking sikh leader Sant Singh and his goon entered the fort of Hari-Parbat and ordered the gunner (Kala Khan) to fire cannons from the fort. The people hearing the cannon fire got astonished and were terror stricken. The sikh ring leader Trilokh Singh also was made to meet his cruel end when he was put to death by one of his own companions. The grandson of the Subedar General Mihan Singh named Sant Singh was during this meddle put in safe custody by one Sarma Chohra in the Hari Parbat fort. When all these unfortunate happenings were known to Lahore Maharaja Sher Singh, he in consultation with his minister Raja Dhian Singh and other administrators deputed Sheikh Ghulam Mohiuddin as Subedar along with Prince Partap Singh and Raja Gulab Singh to Kashmir. The new Subedar and his companions were asked to console the people of Kashmir and a through enquiry effected on the events of the killing of Col. Mihan Singh and the rebels to be punished openly. Revenue collection needs to be effected with healing touch. The people should be consoled and justice should prevailed in Kashmir.

On reaching the trio stayed Kralpora for night when heavy rains did not allow them to move ahead. The rains poured constantly for seven days. Army set to fight the rebellious forces, who after defeat ran away towards Poonch with ill begotten looted booty and the weapons. The army

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of Gulab Singh then released many captives except those who were hand in gloves in murder of the previous Subedar and then left for Lahore along with the son of Late Subedar i.e. Sanat Singh.

Sheikh Mohiuddin after taking over as Subedar appointed Munshi Trilok Chand as the administrator (*Sahibi-Kar*). He engaged himself to relive the distressed people of the tyranny of Sikh soldiers. The Subedar on visiting various areas found that the people of Srinagar were dissatisfied with the sikh rule on account of the closure of Jamia Masjid at Nowhatta from the time of Dewan Moti Ram and turning of stone Masjid (Pathar Masjid) into a stable of horses and a kitchen. He wrote a letter to Lahore Darbar on this account. After sometime he received a positive response from the Maharaja Sher Singh of Lahore Darbar. This order was made effective and thus the mosque Jamia was opened for Nimaz (five times joint prayers) after a long period of twenty years. Then the Subedar made efforts to clean and repair it and spent some amount to make it fit for prayers. Afterwards the Maharaja sent orders for celebration of Dussahera. The order included sending of Pashmina carpets, utensils of gold and silver along with cash annual revenue. As the Lahore Darbar received complementary reports from Kashmir regarding the working of Subedar, the Subedar was provided with costly robes and necklaces of pearls. Then on the order of Maharaja one English visitor Mr. Loren Samir was entertained with all comforts on his sojourn to Kashmir. Then the Subedar had to face a very difficult situation when the commander in-chief of the Jammu Raja Gulab Singh sent Diwan Hari Singh along with six thousand soldiers to Ladakh via Sonmarg (Lar) to recover the dead body of his commander in-chief Wazir Zorawar Singh, who was defeated and killed in a fierce fight during winter when Kashmir was covered with heavy snow. As the brother of Gulab Singh was the main personality of ruler of Lahore, it was imperative for the Subedar to help Gulab Singh to conquer the area of Ladakh upto Gilgit. To recover the dead body of Zorawar Singh he had the most difficult operation. The Subedar was compelled to arrange more than ten thousand Kashmiri Muslims as bonded labours to accompany Diwan Hari Chand and his forces for carry their luggage, rations etc through this very difficult route when it was covered with heavy snow. Crossing of Zojila posed a very difficult problem which is subject to heavy snow slides even upto Ladakh. Thus most of these young energetic men on *begar* en route because of severe cold avalanches and hunger caused their death.

They were thrown away at the sites of their death without given proper burial. There was no one to sympathies these adult brave Muslim

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population. It was Raja Gulab Singh of Jammu who came to Kashmir the next year 1842 AD (189 Bik) and sent further four thousand forces to Hari Chand to wipe out rebellious elements along with further six thousand Kashmiris as forced labour for carriage of their baggage rations and war equipment. Thus the death of most of these young man on *Begar* destroyed the Kashmiri population beyond limits. Dewan Hari Chand was successful to defeat the inimical forces at Lahasa and returned to Srinagar with the prisoners of war. Raja Gulab Singh pardoned these prisoners and sent them back and he himself returned to Jammu. Thereafter Karim Khan who was hoarding the border of Kashmir with Gilgit at Yasin complained of the high handedness of Gilgiti forces. The Subedar directed Nathu Shah and Mathura Dass to teach lesson to Gilgitis by the help of Sikh soldiers. When they reached the border post the enemy forces led by Gauhar Khan ran away from the spot after a brief encounter and Nathu Shah was in a position to capture Gilgit as well. He stayed then at Gilgit as garrison commander. Mathra Dass returned to Srinagar after sometime. The Subedar cleared a vast forest of trees and bushes near nowadays Lal Chowk and converted this whole area in a beautiful garden and named it on his name as (Sheikh Bagh". This garden has now been covered with buildings of Forest Deptt, P.W.D Deptt., Lal Chowk Biscoe School and many buildings on both sides of residency road including a park laid out by Raja Partap Singh. The Sheikh on a visit found the famous spring dried. He got the spring cleared of all debris, when the spring started to spout the water again. In the same year when a royal obstinate mendicant (*Sadhu*) entered the temple at Shankaracharya hillock and began to live there. On one day by chance some Muslims of the region of Dardistan (Gurez) came to have a visit to the hillock and the temple in the year 1843 AD. This Sadhu did not allow them to enter the temple premises on the pretext that they were untouchables (of lowest cast). On this type of degradation which they had never heard they, beat up this mendicant to such an extent that it caused his death. These people of Dardistan broke up the idol *Bhagwan* in the temple. The Subedar on finding the displeasure of his Hindu subjects, he immediately expressed his sorrow on this happening and replaced the Shiva Lingum with another one. As the crops during the next spring after death of many youth engaged on forced labour could not be cultivated, there was shortage in collection of revenue in 1842 AD. The revenue whatever collected was sent later than the scheduled date, the Maharaja Sher Singh was angry with Subedar Sheikh Ghulam Mohiuddin inspite of knowing very well that the death of Kashmiri youth taken forcibly as bonded labour was the cause of the shortage of revenue.

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After sometime the Maharaja of Lahore along with his minor son was on an inspection of armed forces at a place known as Shah-Bilawal Lahore, when he and his minor son was brutally killed by the relatives of Maharaja Ranjit Singh i.e. Sindha Walian, while performing the ceremony called tula-dan i.e. weighing of the prince. This action was responsible for a brutal revolt in Lahore when so many local people along with the high-ups were put to sword. In these deaths Raja Dhian Singh (heir apparent), the prime minister, Lehna Singh Sindian Walla (killer of Prince apparent) Ajit Singh Sindhiwala (who killed the Maharaja) and Misser Beli Ram and Gumukh Singh the controllers of government. The author of Umdatu Tawarikh has written that all the shopkeepers even vegetable seller, cloth merchants etc shut up their shops and carried all the goods to their homes as the government agency announced that who ever ventures to move outside will be killed (i.e. a complete curfew) complete chaos prevailed in Lahore on 1st and 2nd of Asuj and on 3rd Asuj 1900 Bik. The son of Maharaja Ranjit Singh i.e. Dilip Singh occupied the throne of Lahore with Raja Hira Singh as minister. Dilip Singh was at this time only three years old. The administration was therefore in the hands of his mother Rani Jindan (Jai Devi) and the minister. However there were differences between the minister Hira Singh and his nephew Raja Suchet Singh. Thereafter Raja Suchet Singh was eliminated from the scene when he was killed. In the meanwhile a Pandit named Jhal was prompted by the minister Raja Hira Singh to the extent he abused Rani Jinda the mother of Maharaja Dilip Singh. This action of the Pandit caused heart burn to Rani and her brother Jawahar Singh. Jawahar Singh turned hostile to the minister and expressed his dislike and hate against Dogras. He then prompted the armed forces to kill the Pandit and the minister Hira Singh. The armed forces were in a position to kill both of them, when they were loading their valuables on elephants to run away from the impending arrest and death. Their dead bodies were hanged on the Pipal (*Ficus bengalances*) trees near Lohari Darwaza.

When this news reached Jammu, the Raja of Jammu Gulab Singh rushed to Lahore and the seat of minister was handed over to Jawahar Singh, who was not in line with the Maharaja and he indulged in all nefarious activities like drinking all the time. Seeing all this undue interference Raja Gulab Singh though it better to take leave from Rani Jinda, who was all against Jammu ruler and left for Jammu. After his departure the Sikh army turned against the minister Jawahar Singh (the drunkard) and Jawahar Singh was in a position to get the son of Maharaja Ranjit Singh - Prince of Pishora Singh killed. This action of minister added fuel to fire and army decided to do away with the minister as they

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were of the view that this minister wants to make an end of the royal dynasty of Ranjit Singh. Hearing this development Raja Gulab Singh of Jammu was helpful to Royal Sikh army in doing away the minister Jawahar Singh. The army was in a position to kill the minister on 8th of Asuj 1902 Bik despite the displeasure of Rani Jindan. After the death of the minister no one was ready to seat himself on the death trap. The post of minister remained unfilled for sometime till the Rani and the armed forces came to good terms. The army was in agreement with Rani Jindan to appoint the minor Maharaja Tej Singh as commander in-chief and Raja Lal Singh as a minister. All the people in general disapproved the appointment of Lal Singh as minister because of his immoral relations with Rani Jindan. The Sikhs being against Sikhs, it was very difficult for Sikhs to hold the Punjab and other territories under their control, this rot had started in the Sikh government since the death of Maharaja Ranjit Singh. It was the time for other members of the government especially those who were against the minister to give a last blow to the Sikh government in the year 1845 AD by requesting the English high ups to take over Punjab from Sikhs. Thus the war between Sikhs and the English government (East India company) which had established its roots in some parts of India at that time, ensured the third battle which proved favourable to English government. Thus Sikh government was rooted out due to their own fault from Punjab and its territories.

Then the English government demanded that the Sikh government should handover areas (Hilly falling between Lahore and Sutlug Bias confluence and the contingent plain areas to English government along with one crore rupees in cash on account of war expenses. As the Sikh government at that time had no money available with them, Maharaja Dilip Singh handed over Kashmir province along with some hilly area of Hazara to the English government (East India company) in lieu of one crore rupees. Then the English government sold Kashmir province to Raja Gulab Singh Dogra the ruler of Jammu on 15 of March 1846 AD as per treaty of Amritsar for an amount of rupees seventy five lakh Nanak Shahi and a treaty was signed on the next day see box. According to the treaty Raja Gulab Singh was given the title of Maharaja Council of ministers was constituted to govern Lahore under two Lakh rupees annually. Stipend of Maharani Jinda was fixed at Rupees one and a half lakh rupees and she was prohibited to interfere in government work. The honorarium of Maharaja Dilip Singh was fixed at four lakh rupees per year. He then left for London, where he converted to Christianity by the influence of his teacher Dr. Logan and died there in 1839 AD.

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During the rule of Maharaja Dilip Singh (1842 AD - 1846 AD) Sheikh Ghulam Mohiuddin continued to discharge the duties of Subedar of Kashmir received an order for furnishing double fold Shawls many gifts and a large amount of cash (in the year 1900 Bik) when Kashmir in itself was in a state of distress because of the mutiny of hilly warlords as Sardar Zabardast Khan from Muzzafarabad, informed the Lahore Darbar about this horrible situation and sought for immediate necessary aid. The Lahore government dispatched a group of armed forces under the command of Hum Singh Malori and Ghulam Mohiuddin (the son of Subedar), who were joined by the son of Raja of Rajouri. The Subedar in the meanwhile released the main warlord, Zabardast Khousa on bail. This action helped the Subedar to overcome the tense situation and the difficult situation was obviated. After sometime the mutiny of Raja Sultan Khan Ghoriwala with other nobles of hilly areas invaded Ghori and captured it and after sometime the rebels captured Muzaffarabad as well, where the Sikh armies were defeated. The strength of rebels then increased many fold because of the association of the son of Raja Zabardast Khan and the lords of Duppta and Uri with the result that they even captured Baramulla and Sopore as well. This ugly situation prevailing in Kashmir was reported to Lahore Darbar and they deputed General Gulab Singh Bhavandia to Kashmir and also another army unit via Poonch under Imam-uddin. During this period of chaos the Subedar passed his days in the fort of Hari Parbat. In the field army led by General Bhavandi reached Muzaffarabad and captured it and advancing ahead they handed over Muzaffar Abad to the son of Raja Zabardast Khan along with the chief-tens of adjoining areas.

After setting the situation under control Hukum Singh Maloi returned to Lahore. After about six months Rani Jindan ordered the Subedar to return Sheikh Imma-uddin to Lahore. Owning to this order the Subedar himself left for Lahore. He was still in the way when he received information that Raja Hira Singh and Jawahir Singh were murdered. Then he returned back to Kashmir.

During the year cholera broke up in the valley which took toll of thousands of people as there was no treatment available of this dreaded disease.

Another unfortunate and heart rendering situation which took place in Srinagar was the burning of the whole family of Samad Baba of Chattarbal in cow dung fire.

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The treaty of Amritsar -Foundation of J&K State

The text of this treaty is as under:-

Treaty between the British Government on the part and Maharaja Gulab Singh of Jammu on the other concluded on the part of British Government by Fredrick Currie, Enquire and Brevet-Major Montgomery Lawrence, acting under the orders of the Right Honorable Sir Henry Hardings, G.C.B., one of Her Britannic Majesty's Most Honourable privy council, Governor General of the possessions of the East India Company to direct and control of their affairs in East Indies and by Maharaja Gulab Singh in person -1846.

Article 1: The British transfers and makes over for even in independent possession to Maharaja Gulab Singh and the heirs male of his body all the hilly or the mountainous country with its dependencies situated to the east word of the River Indus and the west ward of the River Ravi including Chamba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore state according to the provisions of Article IV of the treaty of Lahore, dated 9th March 1846.

Article 2: The eastern boundary of the tract transferred by the foreign article to Maharaja Gulab Singh shall be laid down by the commissioners appointed by the British Government and Maharaja Gulab Singh respectively for that purpose and shall be defined in a separate engagement after survey.

Article 3: In consideration of the transfer made to him and his heirs by the provisions by the foregoing article, Maharaja Gulab Singh will pay to the British Government the sum of seventy five lakhs of rupees (Nanak Shahee), fifty lakhs to be paid o the ratification of this treaty and twenty five lakhs on or before the 1* October of the current year 1846 AD.

Article 4: The limits of the territories of Maharaja Gulab Singh shall not be at anytime changed without concurrence of the British Government.

Article 5: Maharaja Gulab Singh will refer to the arbitration of the British Government any disputes or questions that may rise between himself and the Government of Lahore or and neighboring state and will abide by the decision of the British Government.

Article 6: Maharaja Gulab Singh engages for himself heirs to join with the whole of his Military Forces, the British troops, when employed within the hills or in the territories adjoining his possessions.

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Article 7: Maharaja Gulab Singh engages never to take or retrain under his service any British subject nor the subject of any European or American state without the consent of British Government.

Article 8: Maharaja Gulab Singh engages to respect in regard to the territory transferred to him, the provisions of article V, VI and VII of the separate engagement between the British Government and the Lahore Darbar, dated 11th March 1846.

Article 9: The British Government will give its aid to Maharaja Gulab Singh in protecting his territories from external enemies

Article 10: Maharaja Gulab Singh acknowledges the supremacy of British Government and will in taken of such supremacy present annually to the British Government one horse, 10 Lbs of Pashmina, 4 Lbs of packed and assorted Mack wool, 4 Lbs of grey wool, 4 Lbs of white wool and one Lb of each of the three best qualities of white yarn and three pairs of Kashmiri Shawl.

The treaty of ten articles has been this day settled by the Fedric Currie, Enquire and Brevet Major Henry Montgomery Lawrence, acting under directions of the right Honourable Sir Henry Hardinge G.C.B Governor General on the part of British Government and by Maharaja Gulab Singh in person and the said treaty has been this day ratified by seal of the Right Honourable Sir Henry Hardinge G.C.B Governor General.

(Done at Amritsar the 16th day of March in the year of our Lord, one thousand Eight hundred and Forty Six, corresponding to seventeenth day of Rabi-ul-Awal, 1262 Hijri.

Signed F. Currie Sd: H.M.Lawrence Signed: Hoarding (Seal)

By order of the Right Honorable the Governor-General of India.

Sd: F. Curri

Secretary to Governor-General of India with the G-General.

The spread of Sikh faith started in Kashmir when Guru Nanak Devji visited Kashmir in the beginning of sixteenth century from Sinkiang and then to Ladakh along with his two disciples named Shian and Hassna. He at Bijbihara discussed religious matters with a Brahmin turned Sikh named Brehma Dass. At Mattan and Anantnag he contacted some Muslims saints. He also visited Bern, Baramulla, Bandipora and Srinagar where he met many well know Hindu priests. He also paid a visit to Shankraacharya temple. Then he returned to Punjab via Pir Panjal. After his return Brehma

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Dass remained in Kashmir to preach Sikh philosophy. Guru Nanak Dev Ji was against idol worship and was a believer in one God and brotherhood among all communities. He was much influenced by Islam and his nearer personalities were Islamic scholars such as Bhagat Kabir. The elder son of Guru Ji named Sri Chand also visited Kashmir to teach Sikhism and learn Sanskrit. He again visited Kashmir when emperor Jahangir came to Kashmir in the year 1663 AD, Guru Gobind Ji also visited Kashmir along with emperor Jahangir. He could convert Brahmins and Punjabi Khatries to Sikhism who had settled here. His arrival in Kashmir is commemorated in the Gurdwaras of Chatte Padshshi (Rainawari Srinagar) and Baramulla and Uri. Guru Teg Bahadur is also stated to have visited Kashmir and stayed at Keller -(Pulwama). Then Guru Gobind Singh Ji sent many of his people to Kashmir to preach the new faith among them. Pheru Singh and Punjab Singh were prominent. They stayed at Poonch and regularly advocated Sikh faith to people of the area. During the Sikh rule in Kashmir all the Sikh governors (Subedars) were terrorists (except the last three 1) Col. Mihan Singh, 2) Sheikh Ghulam Mohi-uddin, and 3) Sheikh Immam-ud-din) who destroyed Kashmir. Invoked the Sati system and dreaded death penalty for cow slaughter. After the Sikh rule the Sikhs who had settled in Srinagar dispersed to rural areas and are now mostly transporters, traders and cultivators. A small fraction is in government service. Although in minority they have not been provided minority status so far. The sub-casts of Sikhs are: Rainas, Mehtas, Rism and Sodiwalas. Their main religious festival is Bisakhi (The harvest time) and the birthday of Guru Nanak Devji Their marriage ceremonies were celebrated in a simple way than those in Punjab, but now the marriage parties have become costly. Now they are seen to be praying and demanding blessings from other living and dead saints in controversion to the preachings of Guru Ji. During partition Sikhs in partnership with Hindus are alleged to have killed Muslims in Punjab Refer "Train to Pakistan"- Khushwant Singh.

I am afraid that "My land, my Kashmir may also meet the same fate in case we disown our moral values.(from page 362) Sikh forces that he killed a cow in order to ward off hunger of six days. The tragic incident raised a hate campaign by all the Muslims of Kashmir against Sikh rule.

Hazrat Sheikh Ahmed Tarbali was a great saint and a learnt man during the region of the Subedar. The Subedar was his follower and would attend to his *darbar* so often. On his advise he wrote to Lahore Darbar to open the gates of Jamia Masjid Nowhatta and allow prayers and Azan call within the Masjid premises and in other local mosques. The Subedar had also to deal with English East India company who were not in favour of

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posting a Muslim Subedar for Kashmir as a Muslim Subedar may help the neighboring country. Afghanistan to take over Kashmir, which would invoke Russia and China also in the meddle and thus with the help of powerful Rajas and Nawabs of India may be able root out the British East India company from India. It was on account of this policy that they destroyed the Lahore Sikh darbar and encouraged Raja Gulab Singh to carve an independent state of Jammu and Kashmir. He was also kept under check so that he may not become so powerful to be a thorn in the eyes of Russia, China, Nepal and British India. Gulab Singh Dogra was kept under check at the time when he was required to help Rani Jindan when the Sikh army crossed Sutluj River to avenge Britishers in the December, 1845 AD. against Britishers. His natural behavior at that time made Britishers to win the war against Lahore Sikh Darbar. It was due to his policy of neutrality that he was declared as Maharaja and offered state Jammu & Kashmir on a platter for an amount of rupees seventy five lakh Nanak Shahi under a treaty called the treaty of Amritsar, when the state of Jammu & Kashmir with its people, its land, its water and even air was bargained for a petty sum.

In fact this Subedar who knew the sufferings caused to Muslim population under Sikh rule was grieved by handing over Kashmir to Dogra ruler under the treaty of Amritsar. It caused the benevolent ruler a shock of such an intensity that he died at Srinagar after a short time on 26th of Rabi-ul-awal, 1262 Hijri corresponding to 14 chet 1902 Bik 1845 AD and was buried within the premises of the graveyard (*Mazar*) *Hazrat-Makdoom Sahib Sultani Aarifeen.*

After the death of Sheikh Ghulam Mohi-uddin his elder son Sheikh Imman-ud-din became the Subedar of Kashmir. He was already well known to Lahore Darbar, when he was sent to Kashmir as the head of armed forces to crush the rebellion.

His first task was to rehabilitate the shawl weavers who were made as bonded labour. He raised their salutes by 1\4th and also allowed to work anywhere they like on the condition that they will maintain the best qualify. The treaty of Amritsar had been drawn only about three months back and it was during his tenure that the treaty had to be implemented. For this purpose the minister of Raja (Now Maharaja) Gulab Singh, Lakhpat Rai and Tanu arrived Srinagar for taking over the possessions of Kashmir which was due on 1st of Har 1903 Bikhrimi i.e. 14th June 1846. After reaching Srinagar Lakhpat Rai and Tanu stayed in tents at Maisuma garden. The Subedar was not in favour of handing over Kashmir to the minister as it would cost him his Subedari and the anger of Raja Lal

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Singh of Lahore Darbar, he particularly was not in favour of handing over Kashmir to the Dogra ruler of Jammu, Then the Subedar received another written order that the state should not be handed over to Dogra ruler. By an incident a quarrel started between the two opposing forces in which a Dogra soldier killed the Rohila Soldier and when the quarrel took shape of an armed conflict for the whole night, the minister Lakhpat Rai was also killed and minister Tanu took refuge in Hari Parbat fort. The Dogra forces escaped to Kohi-Sulaiman to save themselves. So they were unsuccessful to take possession of Kashmir even by use of armed forces. On getting this information Gulab Singh informed the English government that the Subedar is reluctant to hand over (Kashmir to Gulab Singh Dogra and even the armed forces will not be in a position to snatch the area from him. To settle the confused situation the English Resident Colonel Lawrence and Lieutenant Edward along with English army accompanied by Sikh army under the charge of Tej Singh advanced towards Kashmir along with Maharaja Gulab Singh and his armed personnel. When the Subedar came to know of the arrival of these personalities along with forces to Kashmir and also heard that the Raja of Rajouri has surrendered before the joint forces of Lawrence, he was compelled to write Mr. Lawrence that he as per written orders of the Lahore Darbar Raja Lal Singh did not allow to hand over Kashmir to Maharaja Gulab Singh; as Lal Singh and Gulab Singh were rivals to each other. Being an employee of Lahore Darbar, when he reached to Lahore along with Gulab Singh from Srinagar to Mr. Lawrence. The Subedars plea was accepted, his property at Lahore was released in his favour and provided with an estate of Rs. 8400 per year and a yearly pension of Rs 1160/= Raja Lal Singh minister Lahore Darbar was dismissed and finally sent to Dehradun. Thus the Sheikh Immam-ud-din ruled as Subedar of Kashmir for six months up to 1846 AD i.e. 1902 Bik/1262 Hijri. Lahore Darbar also came to an end at this time by dismissal of Raja Lal Singh.

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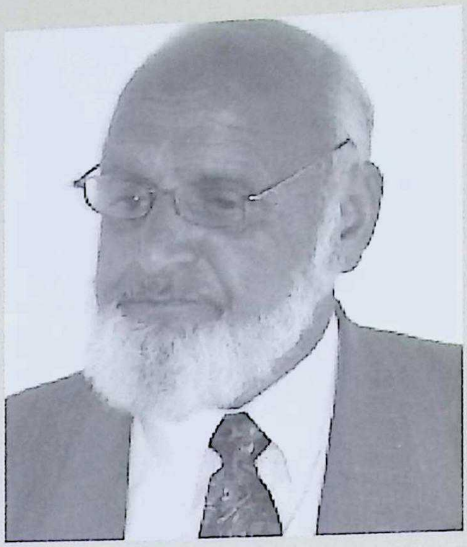

Mohammad Sultan Wadoo is most prestigious and distinguished author of 20 Books on various Kashmir oriented topics as well as on Islamic subjects. He has served on top posts in J&K Forest Deptt., and retired as Conservator Forests in most challenging period of Kashmir when entire gold treasure of our Forests were on vanishing point.

His books titled "Meri kahani", "Vanaspaties in the service of Humankind", "Utilization of Forest Resources" and Aromatic and Medicinal plants of Kashmir valley" on Forests of Kashmir have achieved status of reference books in Forest knowledge.

M. S. Wadoo has gone deep in Islamic knowledge and visited all the places of Islamic importance in Makkah, Madina and neighbouring vicinities. His book titled "Islam aur Safri Mahmood" has touched various sensitive topics of Islam and real way of performing Haj & Ummrah.

He has been awarded at State level, National level as well as International level and even UNO research bodies have recognised his work and awarded him for various Research oriented works. The discovery of largest Chinar of world in Chatterhama, Budgam has been attributed to him and has received Global acceptance.

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